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No. 1.

SIN COMPARED TO DISEASE.

SIN is often compared in the Scriptures to a disease, and the recovering from sin is represented under the image of healing. My intention is, to carry out this comparison to some points of useful, religious meditation.

Before going into the proposed detail we may observe, in general, that sin and disease resemble each other, in some respects, in the relation which they bear to our nature. Our nature is liable to both, but it was made, as its end, for neither. Nor was the soul made sinful, any more than the body was made sick. As their natural and perfect condition, our bodies were made for health, and our souls were made for virtue. Sin brings disorder into the moral constitution, as truly as disease brings disorder into the physical constitution, of our being.

Again; there is in our bodies a fine and beautiful organization, an exquisite adjustment of one part to another, which disease deranges. So does sin derange the moral system. It disturbs the healthful order of the affections. It pushes some of them to excess and goads them to fever, while others are struck with the chill of death. They flow in their wonted channels perhaps, but with irregular and intermitted action—not with the calm and even pulsations of vigorous life. Like obstructions in the bodily organs, like the inroads of disease upon the nerves and senses, like the jars of nervous irritability, like the film that dims the eye, or the heaviness that settles upon the ear, or the clog that weighs upon the limbs and fetters every muscular power,

such is sin to the soul ; it brings obstruction and pain, darkness and disorder and ruin, upon the whole moral constitution of our nature.

The various forms of the moral disease, also, answer to the varieties of physical disease. There is the moral fever—the passion inflamed with pursuit, when all healthful moral aliment and all the powers of the soul are converted into one raging and consuming desire. Again, there is a stupor in the soul—the moral paralysis. The mind is insensible to the calls of conscience and religion, it scarcely feels the pain—or even the consciousness—of rejecting them, so deep is its lethargy ; it hears, but does not understand ; it sees, but does not perceive ; it has but a dull, benumbed and half-conscious sense of any thing that spiritually concerns it : that, I repeat, is the fearful moral paralysis—from which the soul must be aroused, or it will soon sink to utter perdition. There is the moral delirium. There is a mind which fancies it is well, when it is sick almost unto death ; which although surrounded with signs of moral ruin, and an object of pity to every beholder, yet shocks the ear of every thoughtful spectator with its insane and boisterous merriment ; which though essentially poor, and miserable, and destitute, yet thinks itself, and would have others think it, rich and fortunate, increased in goods, and full of goodly prospects. Many such are around us, morally insane, or palsied in every moral faculty, or burning with the fever of the passions. And many more are there, who are suffering in all the intermediate stages of moral disease. The variety of cases, indeed, is such that no limit can be set to it, and no description within the range of our present reflections can do it any justice.

Let us, however, attempt to bring before our minds this unhappy condition, in which the world is suffering, under some other and more detailed points of comparison.

Sin, let us observe, then, is like disease in its origin, i. e. in its causes, in its commencement,—in its progress ;—in its effects ;—in its remedies ;—and in the process of cure.

It is like disease in its *origin*—in its causes and its commencement. There is a liability to both these evils, we have already said, in our nature : there is a liability, and that perhaps is all that we can say of what our nature does to create in us either disease or sin. But when we pass beyond this general and primary account of the matter, we come to distinct causes—to causes, for which men are responsible. Of disease the world, and the civilized world especially, is full of

causes, which are artificial, which are originated by man, by modes of dress and of living, by processes of cookery and distillation, and by those habits of mind, those cares, anxieties and sorrows, which are superinduced by an artificial state of society. How much there is that is wrong in the whole fabric and plan of civilized life among us, in its very nurture and economy from the first step of our existence to the last—how much is wrong in all this, is a question which no reformer, as I apprehend, has yet sounded to its depths. We are a race far more weak and sickly than the savages, far more so than our British ancestors, far more so than the elder tribes of every nation; we are such now by our very constitution, and our children are doomed to be such after us, and when or how the evil is to be remedied it is not easy to see. But be this as it may, such, or similar at least, are the causes of sin. They lie, many of them certainly, in circumstances, in the very foundations of society, in a wrong education, in prevailing false maxims, in artificial temptations, in the whole economy and in the very atmosphere of civilized life. Much occasion as there is to be disheartened at the wrong which men intentionally and wilfully do, there is still more cause to despair of remedying the evil which they do unconsciously—the evil which they do, in business, in conversation, in the scenes of recreation, and never call it evil because all along for years and through generations the world has been going on in the same way.

The operation of these causes is often imperceptible; and so it is, that sin in the heart, like disease in the body, takes its origin, it is scarcely possible to tell when, or where, or in what manner. It steals into the mind like the breath of a tainted atmosphere. As a man walketh forth amidst the evening damps, and unconsciously draweth from some noxious exhalation the seeds of a disease that is yet to destroy him; so doth he walk forth in the presence of evil moral influences, perchance at the same hour of eventide, and from the surrounding atmosphere of bad example, from the poisonous breath of evil communings, are engendered those vague impressions, those lax and licentious ideas, those guilty thoughts, whose fruit is death. If we look to have disease or sin present itself before us in some definite and alarming aspect at its first assault, we shall be greatly mistaken. When a disorder has become fever or consumption, it has indeed taken a distinct form, but it has then advanced far from its first secret lodgement in the system. And when the moral disorder has become

intemperance or avarice, it has taken many fatal steps from its first imperceptible beginnings. Therefore the truest wisdom is prevention. It is, to guard with the strictest prudence, with habitual watch and care, all the avenues through which evil enters.

The *progress* of sin too is like that of disease. Sometimes it is imperceptible. The man has become worse and worse, more selfish, self-indulgent, passionate, proud, sensual and corrupt; low purposes and mean thoughts have usurped the place of high and pure sentiments; but all this has taken place so gradually, that he is but half conscious of the change that has passed upon him, and like many a man in declining health, he will not admit that he is sick, and that his soul needeth to be healed. But the progress of sin is sometimes more visibly marked; its character is more distinct, and its symptoms more definite. It is like a fever or plague; it seizes its victim as with the fury of a demon, and hurries him to swift destruction. Again—and this is perhaps the most common case,—it is fluctuating. How often, in sickness, is the patient reported to be one day better, and another day worse; now the symptoms are more encouraging, and then they are more alarming. So it is often with the course of the transgressor. At one time his case appears very dark and discouraging. His evil habits gain strength and for a time hold irresistible sway over him. But now in the midst of this terrible career, it is very likely that there will be a temporary reform, and his friends will say, there is hope of his recovery. Oh! those hopes of moral recovery—how do they encourage and disappoint, allure and blight the affections of anxious and watchful friendship! And thus will the man hold on his irregular and troubled course; ever growing worse, though sometimes seeming better—ever growing worse, and worse; weaker to resist evil, and more impatient after every temporary self-denial to plunge into new indulgences, till at last, if he repent not, he will arrive at that dreadful condition where hope is extinguished, where the body and the soul together are sinking into ruin.

Again, the *effects* of disease may illustrate the effects of sin. Disease prostrates the system, lets down the tone of useful and vigorous action at every step, enfeebles every limb and sense and physical faculty, and ultimately makes of the man a child, causes him to be timid, irresolute, faltering, disheartened, and finally brings him to that state when his life is a grievance to himself and a grief to others. What one of these effects is not emblematic of some portion of the

experience of every moral offender? Does not sin, in every form, whether of excess or defect, of violence or indolence, does it not tend to prostrate the energies of its victim? Is it not ever hasting to bring about that result in which a man is a curse to himself and others? Does it not almost invariably bring feebleness, timidity, and irresolution, into the soul?

Perhaps it will be said that it does not immediately. Neither does that process by which disease is consummated give any such tokens, in its earlier stages, of its destructive tendency. The effects, the visible and sensible effects at least, often lie at a considerable distance from the causes. The dyspeptic patient often feels better for free living, to-day; but he will feel worse next week. And so it is true that that course of sensual and selfish indulgence, which is an offence alike against medicine and morality, and with which some set out in the career of life, has sometimes, for a season, no visibly bad effect. The youthful offender flourishes as the green bay-tree. There are health and high spirits; there is something that seems very like happiness; and the poor victim rejoices in his heart, and is persuaded that his is a very good way to live in. "Your strict, solemn, over-virtuous people he is very sorry for. No spirit! no life! no courage!—they dare not be happy." Ah! how differently will tell a few years' experience of a dissolute course. Whose *then* will be the spirit, the life, the courage? Will they be his, who wakes up stupid, sullen, peevish, pale, and paralyzed, from the last night's debauch? Will they be his, whose soul and body have together become diseased and broken down? Will they be his, who stands a wreck of life, upon the borders of the grave?

Let us pass now to consider the *remedies* of disease, whether it be physical or moral. And the comparison will be sufficiently understood, when we say, that for the cure of moral diseases no nostrums, no panaceas, are to be relied on. Nothing is safe but a course of wholesome, judicious, careful treatment. The moral, as well as the medical patient is to feel, that if he tampers with his disease, he is very likely never to get well. He is not to let the disorder of his soul run on, under a notion that he may by and by apply some grand prescription of spiritual quackery, and all will be sound and strong again.

The wish has perhaps occurred to every one in sickness and pain,—the idea at least has occurred, that there might have been some grand

restorative, some elixir, some fountain opened, which would at a single draught have healed every wound, assuaged every pain, and cured every raging disease. But an instant's reflection must have showed us, that such a provision, so apparently gracious at first view, would be the most fatal of all evils. It would be, for it would enable men to dispense with all that wholesome care and moderation, which are so necessary to the order and virtue of society. So must we regard all moral specifics of quick and sovereign efficacy for saving the people from the power, and pain, and threatened destruction of sin. No doubt, great cures will be talked of under this extravagant system of practice, and sometimes, by the force of imagination and of circumstances, great cures will be effected. Much more will be made of them, than of ordinary cases of healing; statements and names will be published, to prove the efficacy of the extraordinary medicines invented for the cure of the soul, and to induce others to take them; there will be much excitement about the new measures for spiritual healing; but all this while, the moral health of the people will suffer. Just so far as they rely upon spiritual nostrums and specifics, will they neglect the habitual care of themselves. Just so often as they resort to these methods of sudden and extraordinary practice, will they be superficially dealt with, imperfectly cured, and ultimately injured.

No, the *process of recovery from sin* is slow. Such is all healing of chronic diseases—i. e. of diseases of long standing, which are fixed in the constitution: and sin is a chronic disease. There are indeed sudden disorders in the moral constitution, which may be speedily healed. Some passion may be urged to fever, and hurried to indulgence; and discovery may bring about a crisis, or the strength of the moral nature may interpose an effectual check, and in a few days there may be a complete recovery. But not so with that diseased state of the soul, that moral debility, which has been brought on by a long course of sinful indulgence or sinful neglect. From that state a man must rise by little and little, by a regular, patient, daily care and prudence, by a constant and persevering repetition of little attentions, or by fixed and almost insensible habits, and not by any notable and grand practice. It is not so much the power of medicine, then, however judiciously applied, that is to recover the constitution, as it is a strict regimen and healthful exercise.

I say, regimen. Nothing, perhaps, better illustrates the spiritual care of ourselves which is necessary, than what in medical practice is

commonly called *dieting*. There is nothing in the physical care, which is more difficult than this, or in which so many patients utterly fail. They can do some great thing, they can go abroad on journeys for health, they can be much excited about the matter and sigh to be well; they can apply to a physician, they can take medicine, they can use all the resources of the most extravagant practice, be it steaming or cauterizing, drenching with flood, or burning with fire;—*but they cannot use a little moderation!* for that will take a long time, and require a great deal of care: and a hundred patients will fail here, where one will fail in any other point. Moderation, restraint, dieting!—many abhor the very idea of it; and had rather die than diet; and they will die, for the want of nothing but prudence. So it is in the moral course. Protracted, perpetual self-restraint is the only cure for multitudes; and yet they will do any thing—attend meetings, rush into excitements, make much ado, use prescriptions, seek counsel only to resist it, and after all suffer tortures and vent groans of remorse—any thing will they submit to, but sober, strict, daily, hourly self-denial. And yet this is the only way in which they can be saved: and they who rely on any other means are not saved. They are only, to use the physician's phrase, patched up for a time; the moral disease is only held in occasional check; and though they may be called Christians and may have a standing in the church, they go on weak, inefficient, halting, now better and now worse, now recovering and then falling, to their dying day.

I say, again, that for moral healing, there must be a regular and constant exercise of the moral faculties. It is not enough to submit to a *certain course* of moral treatment. Many are willing to do that. They are willing to go to church and passively to listen; they are willing to read a book about the spiritual discipline, and they hope that it will do them good. But it will *not* do them good; and nothing will do them good, unless they put their moral powers to vigorous exercise. The feeble limb, the debilitated body must gain strength by exercise; and so must the feeble conscience, and the debilitated soul. Nature must work with the physician, or all is in vain; and so must nature work with the spiritual Restorer, even though that restorer be the Saviour of men, or all is equally in vain.

This point cannot be too much insisted on. He who would be a good man must—pardon the freedom of the phrase—must set about it. He has talked long enough about what he would be—let him *do*

something. Let him do the first thing that presents itself as a duty—and the second thing—and every thing that his conscience bids him do. I repeat it, let him do something. I leave the subject with this direction, for none more weighty can be given—the whole burden of scripture exhortation lies upon it—*let him do something!* O. D.

TRANSLATIONS FROM RICHTER.

THE following paragraphs, translated from the last part of Jean Paul Richter's "Letter to his first born son Hans Paul, which he was to read at the University," may please some readers.

"Every science, every system, every age, every century does but a partial work, and perverts the altar-piece of the universe to a caricature; therefore learn and study and act out, as well as thou canst, all, or at least all kinds. Guard thy poetic freedom against the despotism of any and every system, by the study of all systems and of the most dissimilar sciences. Learn philosophic moderation of the ancients and of the British Colossus, Bacon, who, like the Colossus of Rhodes, pours with his beacon-light a far-gleaming illumination upon the ships that glide away under his body. Learn Socratic freedom and form of Plato, Wieland, Lessing, and Bayle. Get material from Hemsterhuis, Jacobi, Leibnitz, and Bacon. And, especially, never go among philosophers without a body-guard of physical inquirers, historians and poets; particularly the latter. All sciences and systems receive, on their highest Tabor, a *poetic* transfiguration, as, according to Macrobius, all the gods are only masks of Apollo. The poets reunite the head and the heart; without them your philosophy, which knows much better how to reason away joys than woes, becomes merely a clear noonday, wherein no *rainbow* is possible, and yet the most violent tempests. Above all, act. Oh! in actions there are more high truths than in books. Actions nourish the whole man from within; books and opinions are only a warm, nutritious poultice around the stomach. While the present lifeless and heartless philosophies, like crumbling luminous magnets, calcinated by the sun, have no more love in them than—an auditory, and, like children with the

scarlet-fever, have only *hot brows* (for speculation) but *cold hands* (for action); with thee, on the contrary, the tree of knowledge, grafted with the tree of life, will blossom and bear magnificently. And then will some god reveal to thee the faith, whose roots were born with thee, and which the winds of life shall not be able to tear up, and beneath whose branches thou shalt find shade and fragrance and fruit."

Does not this remind one beautifully of much of the doctrine of Jesus respecting the connexion of *doing* with *knowing* or *believing*?

May I add the conclusion of the letter?

"I will make an end of my letter, Paul, though perhaps it was hardly necessary to have made a beginning. For thou wilt at some future time read the works of a genius, whom in thy youth thou wilt forget to understand for very delight, but who later in life will, with limbs which, like those of that prophetic Form, are all wings, bear thee aloft and away over the paper worldly-globes of verbal wisdom. Oh Paul, when thou shalt once have attained the lofty world of this genius, who has no solitary thought or knowledge, but makes every circle a planisphere—who does not lay the fruit-gatherer to single branches of the tree of knowledge, but, like an earthquake, shakes the tree to its foundations—when, I say, thou hast attained to his world; then thou wilt be upon a mountain, the peoples below will be more near and as one whole around thee,* and a higher toleration than the age knows will this painter of peoples and times awaken in thy heart. On his Alp thy soul will be exalted, and the pure, thin mountain-air will bring heaven and earth nearer to thee, and soften the splendour of the fiery constellations, and calm the feverish tumult of life. Fancy will paint her Morganic fairies and hang out her rainbow full circle, and melodies will float around thee, when he builds an altar, because on all his building-stones Apollo's lyre has rested.† Then, good son, when thou art made so happy by him, think of this—how happy he has made thy father also, and then give to the man, whom thou lovest and reverest most intensely, no other name than—Herder!"

C. T. B.

* On mountains the purity of the air brings all distant objects nearer.

† The stone, on which Apollo laid his lyre, while engaged in building, received from it the power of music. Paus. Att. 42.

FEMALE AUTHORSHIP.

WE are not aware that any poetess ventured to publish her effusions in the form of a book after Mrs. Anna Bradstreet, of ancient memory,* till 1790. Mrs. Morton is next in succession. Though still living, she has so long retired from the circles which she once graced by her presence, that as an author who has given her "Mind and its Thoughts"† (with her name,) to the public, we cannot think it any breach of delicacy to follow in her track.

In 1790 she published a poem under the signature of "Philenia," dedicated to the Hon. James Bowdoin, Governor of Massachusetts. This has the merit of being the first Indian story, and at the time it was published it was greatly and enthusiastically admired. The title is *Ouâbi, or The Virtues of Nature*.‡ Some years after she published another poem entitled *The Virtues of Society*, but we shall confine ourselves to the first.

Celario, a young Englishman, wandering in the wilds of America, hears shrieks of distress. He hastens to the spot and discovers a Huron with his arm raised in the act of murdering an Indian girl, who is vainly imploring mercy. Celario draws a pistol from his bosom, fires, and the warrior falls dead at his feet. The young girl Azâkia, very naturally we suppose for a native, believes him, with his pale face and flowing hair, to be the Great Spirit that wings the lightning and wields the thunder, and addresses him accordingly.

"Great ruler of the winged hour,
Azâkia trembles at thy power ;

* * * * *

Ah didst thou leave thy blissful land,
To save me from the murderer's hand ?
And is Ouâbi still thy care,
The dauntless chief unknown to fear ?"

* See Monthly Miscellany Vol. II. pp. 250.

† The title of a book she published a few years since.

‡ The impression of early delight with which we read this poem, has induced us to seek for it in later years. It is only within a few weeks that we have received a copy from a friend—the only one remaining.

The European replies, that he is no divinity, but an exile from his native land, for having killed his antagonist (probably) in a duel, and proceeds to address her in the language of gallantry.

She answers,

" See a graceful form arise !"
Now it fills my ravished eyes,
Brighter than the morning star,
'Tis Ouâbi famed in war :

Close before my bosom spread,
O'er thy presence casts a shade :
Full on him these eyes recline,
And his presence shuts out thine."

She then invites him to return with her to the Illinois tribe, of whom Ouâbi is the chief.

" Awed by her virtue, by her charms subdued,
Celario follows o'er the widening plains,
Nor dares his hopeless passion to intrude
Where constant truth, and blest Ouâbi reigns."

They arrive at Ouâbi's residence while he is holding a war-feast.

" Swift to his arms the fond Azâkia flies,
And oft repeats the fear-embellished tale ;
How pointed lightnings pierced her wandering eyes,
While the near thunder broke the trembling gale !

Ouâbi ! formed by nature's hand divine,
Whose naked limbs the sculptor's art defied,
Where nervous strength and graceful charms combine
Where dignity with fleetness was allied.

High from his head the painted plumes arose,
His sounding bow was o'er his shoulder flung ;
The hatchet dreadful to insulting foes
On the low branch in peaceful caution hung.

Adown his ears the glist'ning rings descend,
His manly arms the clasping blacelets bind,
From his broad chest the varied beads depend,
And all the hero tow'ed within his mind."

* The Indian wives say, "The friend that is before my eyes prevents my seeing you."

Celario declares his intention of remaining with them and becoming one of their tribe, and professes himself disgusted with civilized life. Ouâbi consents to train him for war, but inquires what are the vices which he flies from.

" Say what crimes thy realm disgrace ?
Do the natives shun the chase ?
Do they fear to bend the bow ?
Do they dread the threat'ning foe ?"

Celario replies,

" Oft the active chase they dare,
Oft they join the glorious war ;
'Tis at home their vices grow,
There they yield to every foe ;
There unnumbered demons reign,
Led by Terror, Guilt, and Pain ;
Rash Revenge with eye-balls rolling,
Hateful Malice always scowling,
Base Duplicity deceiving,
Cruel Slander still believing,
Insolence to wealth allied,
Rude unfeeling trampling Pride,
Prudish Envy's ready sneer,
Base Neglect and dastard Fear,
Jealousy with bitter sigh,
Low Suspicion's jaundiced eye,
Lying Fraud with treacherous smile,
Hard Reproach with meanness vile,
Affectation's sick'ning form,
Passion always in a storm ;
These are foes I leave behind,
These the traitors of the mind."

The chief and his young friend, painted and clad like an Indian warrior, proceed to the combat. Celario is wounded and borne by slaves to the wigwam of Azâkia, who dresses his wounds and applies healing plants. Ouâbi returns to his home, but is often absent " hunting the deer." Celario, illustrating his own description of European vices, again renews his suit, to which Azâkia replies ;—

" Does the turtle learn to roam
When her mate has left his home ?
Will the bee forsake her hive
In the peopled wigwam thrive ?

Can Azâkia ever prove
 Guardless of Ouâbi's love,
 While the shivers from the tree*
 Which the warrior broke with me,
 Straight as honour, bright as fame,
 Have not felt the wasting flame !"

Celario struck by a sense of his own baseness determines to fly, and communicates his intention to Azâkia, who makes it known to Ouâbi. The warrior persuades him to remain while he again goes forth to the battle, telling him that when he has recovered from his wounds he must revenge himself upon his enemies. Azâkia in the mean time calls her young friend Zisma to reside with her, hoping an attachment may be formed between her and Celario.

At length the news is brought by one of the wounded tribe, that Ouâbi is slain. Celario immediately summons the scattered tribe, and determines to go in quest of the murderers of Ouâbi. He is elected chief, as his successor. Previously to his departure he goes to take leave of Azâkia, and finds her with a fatal draught in her hand, which she is prepared to swallow if her husband appears to her a second time in a dream, as that was considered by the natives a summons for a wife to follow. The European represents to her that possibly Ouâbi may yet be living, and obtains her promise that she will not swallow the poison till his fate is known.

Celario proceeds to the haunts of the enemy, and finds them lulled to security by their late conquest; he discovers Ouâbi a prisoner in their hands, enduring the pangs of savage torture, singing the death-song and taunting his enemies. Celario rushes forward, and snatches him from the lingering death prepared for him. He conveys him to a place of safety, and watches over him with devoted care.

"Till the young Spring restored the blossom'd year
 Rack'd by disease the patient sachem lay."

At length his wounds are healed and he returns with Celario, still retaining his manly form, though scarred and disfigured by savage torture. Ouâbi in the mean time becomes convinced of Celario's attachment to Azâkia, and determines to resign her to him, in obser-

* The marriage ceremony among the native Indians is performed by breaking sticks, which are carefully preserved. The marriage is dissolved by burning them.

vance of their law, that rescue from death shall be repaid by an adequate compensation. Celario, touched by this savage generosity, confesses his former treacherous conduct, and refuses the boon. Ouâbi perseveres, and finally declares that he has selected Zisma for his second bride.

"The shivers from the lofty tree
The gentle maid will break with me ;
In time her ripening form and face
Will bloom with all Azâkia's grace."

Azâkia listens to this arrangement with mingled emotions, but she has before discovered that

"Ouâbi was too godlike to be loved,"

and submits to the decree.

Zisma of course makes no opposition to the proposal. While the marriage rites are preparing, a shriek is heard from the maiden. Ouâbi has fallen, he is dying!

"Th' immortal warrior lifts his darken'd eyes,
And the chok'd words fall quiv'ring from his tongue ;
'To realms where god-like valour reigns
Exempt from ills and freed from pains,
Where this unconquer'd soul will shine,
And all the victor's prize be mine,
I go—nor vainly shed the tear ;
Ouâbi has no glory here ;
Unfit the Illinois to guide,
No more the dauntless warrior's pride,
Since, as a hapless captive led,
Rack'd like a slave, he basely bled,
No haughty Huron e'er shall boast,
He deigned to live when fame was lost.

Celario ! thou my place sustain,
The chiefs expect thee on the plain.
Ah ne'er in earth the hatchet lay
Till thou hast swept my foes away.' "

The Sachem dies.

"Now wailing sorrow murmurs through the glade,
While to the tomb where sleep his glorious race,
Erect as when a subject tribe obey'd,
The mourn'd Ouâbi's sacred form they place.

* * * * *

While to the spot, made holy by his shade,
His faithful tribe with annual care return,
And as the solemn obsequies are paid,
In pious love and humble reverence mourn.

Each lonely Illinois who wanders by
Will with the hero's fame his way beguile,
In fond devotion bend the suppliant eye,
And add one pillar to the sacred pile."^{*}

We have selected such verses from this poem as suited our purpose of illustrating the story, without regarding their primitive connection. It was a misfortune for "Philenia," that she was nursed by the Della Cruscan muse. There is a fashion in poetry, as in all things else. At the time she wrote, the vapid, though musical, strains of Della Crusca and Anna Matilda had "floated on the vapour of a sigh" (one of their own phrases) to our new world, and our Magazines were embellished with gaudy tinsel in the form of love-sonnets, and loaded with exaggerated flattery and unmeaning epithets. This period has passed, and poetry which was at that time read, admired and imitated, would now be rejected by our editors. Philenia in the present day would have written in a different style. The period was unfavourable to genius and good taste. The admiration which her productions excited is a proof that they met the public sentiment; there are touches of nature and truth in her poetry, and some stanzas might be selected that would not fall behind the moral poets of the day. We cannot better illustrate this observation than by referring to a hymn which may be found in Dr. Belknap's Collection, written by Mrs. Morton for the Humane Society, and entitled Reanimation; the last two verses of which we copy.

As from the dust thy forming breath
Could the unconscious being raise;
So can the silent voice of death
Wake at thy call in songs of praise.

Since *twice* to die is ours alone,
And *twice* the birth of life to see;
Oh! let us, suppliant at thy throne,
Devote our *second* life to thee.

H. F. L.

* This is mentioned in Jefferson's Notes as a religious duty among certain tribes.

NOT ASHAMED OF THE GOSPEL.

A SERMON BY REV. EDWARD B. HALL.

ROMANS I. 16. I am not ashamed of the Gospel of Christ.

It is well to know our own minds. Clearness and conviction are essential to strong thought and settled principle. We need to know in whom we believe, and why,—of what we are ashamed, or not ashamed. If there is any thing that gives force to the mind in its pursuit of truth or conflict with error, it is distinctness of perception. There may be boldness without this, but it will not be force. Vagueness of thought or feeling may be accompanied with rashness, as it often is; but it never inspires true courage, enduring power, a hope that “maketh not ashamed.” To possess this, the mind must be able to grasp something—to grasp it with the might of the inner man. It must see where it is, and feel on what it stands. It must build its house upon a rock.

Many men have said that which Paul says in the words before us. But few have felt it, as he felt it. In few has it evinced such fortitude and fearlessness. His first impulses were all opposed to it. The prejudices of his education, the associations of his life, were at variance with the letter and the temper of the Gospel. He had scorned, he had persecuted it. And he had done so conscientiously. He was not false as a Jew. He was not ignorant. He was no mean man. There were not many noble, not many mighty, not many wise at that day, who were before him in learning, in reasoning, in boldness or influence. He was true to himself. “I have lived in all good conscience before God until this day”—was his avowal. And all this conscience, truth, and zeal, with which he had clung to the faith of his education, he now transferred to the faith of his adoption. Yet how differently! The first was self-esteem, the last was self-abasement. The one was in the midst of friends, at the feet of philosophers, in the pride of wisdom, and the authority of the State. The other was the abandonment of friends and country, the rejection of wisdom and philosophy, the renunciation of place, power, interest, ease; and devotion to that which was a bye-word and hissing, contumely

and death. It was no idle or common word then, that he uttered, when he said, "I am not ashamed of the Gospel of Christ." It came from no shallow mind, no hasty thought, and no vain boasting. He knew what it meant, he knew what it cost. He had given it years of intense study. No sooner did the first light flash into his soul—a light that came from without, and came miraculously, or the history is all fable—no sooner did those scales which he had never perceived before drop from his eyes, than he gave himself resolutely, not to the promulgation, but first to the examination of the new fact; the truth, which he had disowned and blasphemed; the truth, which no study or philosophy, no fidelity to conscience alone, no zeal toward God, had made manifest to his mind, until that mind had been humbled, and smitten with a sense of blindness, and restored to sight by the power of God.

The case of the Apostle will teach much or little, according to men's faith. We leave it, to speak of our own case. Can we use his words? Can we say that we are, "not ashamed of the Gospel of Christ?" And if we can and do say it, what do we mean by it?

This no one can answer for another. It is one of the matters—and they are many—in which we must speak in our own person, though we may speak more truly and widely than if we attempt to speak in another's person. Let me say then, as distinctly and briefly as I can, what I consider the least that can be felt by a believer in Christianity, if he use the language of the chief Apostle.

First, what is that of which we affirm? It is the "Gospel of Christ." And the Gospel of Christ is that which Christ taught—and which Christ was. In one definite, comprehensive, and perfectly intelligible term, it is *Christianity*.

Next, what is it to be "ashamed" of Christianity? It is either to dread the odium which attaches to an unpopular faith—or to doubt its truth—or to think it too small for our capacity, and insufficient for our nature. A slight attention to these points will show us both the negative and the positive of the position; "I am not ashamed of the Gospel of Christ."

I. First, the odium which attaches to an *unpopular* faith. This was the first cause of offence. Christianity was then a proverb and a contempt. To the Greeks, and all the wise of that day, it was "foolishness," and they were ashamed of it. To the Jews it was "a stumbling-block," both to their prejudice and pride. "Have any of the

rulers or of the Pharisees believed on him? But this people, who knoweth not the law, are cursed." They are cursed with ignorance and folly. Let them take that which is suited to their condition and capacity. To us it is mean. By the noble it is despised. It will bring reproach. We covet not the inglorious distinction. We dread the odium. We are ashamed of the Gospel of Christ; Christ, the peasant, the unlettered, the friendless, the malefactor, persecuted, buffeted, rejected, crucified! Such was the early feeling. But the world has changed. The despised cross has become the badge of power and pride, of beauty and glory. It is worshipped now. It has the homage of intellect and fashion. Empires enthrone it, the sword takes it as an ally, and science and literature seek its protection. But while the motive changes its form, it may keep its nature, and be none the less hollow. Here, crowds may rush in because of popularity or unthinking custom; there, a few may stand out from the love of singularity and the shame of vulgarity. The Skeptical, and the Epicurean philosophy, so rife and popular in the time of Christ, did not die with his time, but have thrown their doubt and indifference on every age. Hardly less the Stoical, with its scorn of mankind and its love and exaggeration of self; and the Oriental in general, with its visions and ecstasies, its penance and maceration, yet self-idolatry. All have found a place in the minds of all periods, and generated a shame of the Gospel of Christ; as too common, or too simple, too literal, or too self-denying, or too miraculous. Neither of these is the peculiar tendency of modern Christendom; with neither would I charge any one. But to all is there a liableness, in the nature of man. He is blind who does not see it. The thought of degradation and the fear of odium have not gone. They hinder the profession of Christianity. They affect many among the fancied nobility of the earth, and many who glory in the power of intellect and the boast of liberty. Not always to keep them away from Christianity; not to lead them often to reject it. But to make them ashamed either of its peculiarity or its commonness—too free to be bound by its obsolete forms, too valiant or too timid to be pointed at as its professors.

All this, whatever its form or degree, Paul disclaims. He who cannot utterly disclaim it, may not use his words. He who cannot take the Gospel, as it stands in the character and teachings, the life and death of Jesus, and profess faith in it where few or many believe it, cleave to it when but two or three are gathered together in its

name, cleave to it in the common crowd and the uncommon, be true to it under the charge of bigotry, servility, heresy, infidelity or fanaticism—he who cannot pray for it privately and publicly with his whole heart, and preach for it with his whole life, wear its yoke, bear its cross, and convert all fear and shame into lowly and reverent but invincible firmness—wants the first requisite of the Christian Disciple and the Christian Man.

II. Shame of the Gospel may proceed from *doubt of its truth*. The soul prays for truth. To be true itself, to be free, to be strong and noble, it must see truth, it must feel it, and grow by it, and live for it. The great reason of the poverty and lethargy of the human mind throughout the world, compared with its capacity and in view of its destiny, is its want of that aliment on which it is designed to subsist—*truth*; its want of perception and recognition of truth; its want of freedom in the search for truth, and energy and independence in the use of it; its tame reception of something assuming to be truth, in science, philosophy, religion, or irreligion, then its chagrin at finding itself cheated, then indolence or indifference as to the result, then the rejection of the false and the true together, and so open skepticism or worse hypocrisy. Yet men say truly, that the mind seeks truth; it has naturally an affinity for it, it craves it, and must have it, to possess strength or true life. Then why has it not found it? It has had both the impulse and the power to seek it. It has not always been in leading-strings, nor every where in fetters. It has had a large range. The world has been open to it. Nature has always been its own. And the world and nature, God, society, and life, have given it instincts, and teachers, and letters, invitations and instruments of every kind. Meanwhile truth, self-existent and eternal, has been always close at hand, in the man, in the mind, in the sky and the sea and the rocks and the leaf and all creation—yet has it not been found. Four thousand years was the seeker and lover of it tossed on a trackless and shoreless ocean; and when in his utmost daring he has gone down into the depths, and by his greatest skill has brought up pearls and wealth, he has confessed himself yet unsatisfied, unfilled, “ashamed.” He has not found truth. He has not reached anchorage. He is still afloat, the sport of every wind, rising and sinking on every wave, crying for help in the storm, shivering and hopeless on the wreck. There comes a form walking serenely on those troubled waters. It is a spirit! Yes, the spirit of truth, the spirit of power.

The sea is calmed. The voyager is at the haven. The disciple sits at the feet of the Teacher, and is not ashamed, nor longer in doubt or want. It is the Way, it is the Truth, it is the Life.

You may call this a figure, a picture. It is still true to the fact. The mind of man, alone, never has found absolute rest. It has never been satisfied with itself, or sufficient unto itself. At least not in its higher states. In proportion as it has risen, before Christianity or without it, it has seemed restless—reaching after, but not taking hold—sick of the vulgar life, loathing “the meat that perisheth,” but hungering in vain for that which “endureth.” To me this fact is demonstration—proving both that the mind cannot be filled or happy without truth, and that it has found it only in Christianity. Take the first truth, that which is said to be a law of our being and a revelation of the mind to itself, viz., its own immortality—has the soul ever found it, felt it, rested in it, drawn sustenance, solace, and eternal vigor from it, save in the Gospel, or through the Gospel? So of all that we most value as truth, that which ennobles humanity. Even the first principles—justice, love, human brotherhood, human perfection, where have they found full expansion, or so much as attempted to discharge their sublime mission, so nobly, so efficiently, as through the character of Jesus, and the power of his religion? Short as they yet come of their designed prevalence, little as there is now of truth firmly grasped and fully acting, cold and dead as the Church may be, clear it is, that with its beginning there dawned on the world a new day, and in the soul a new life. Within the bosom of Christianity there has been found an asylum, from its heart there have flowed warm currents, with its faith and hope there have come to millions, the high and the low, a security and peace, which it is all idle to look for any where else, or impute to other cause.

I am not ashamed, then, of the Gospel of Christ, because I believe it to be *true*—and to have power to make truth known and felt, as never before, and never beside. It matters not how you prove this truth, or how it enters and acts upon your soul. Follow your own mode. Find it in the outward or the inward witness, in history, prophecy, miracle, authority, or sympathy—only receive it, and “glory not, as if thou didst not receive it.” Thank God for it, and believe it to be the gift of God in Christ.

III. I named another class of impressions, from which shame of the Gospel might proceed, and probably does, if it exist separately

from those we have viewed. These are the impressions, that it is *too small* for our capacity, and either *insufficient* or *unnecessary* for our nature. They need not be considered apart. They belong together. Nor am I inclined to enlarge upon them, or to speak of them in any temper of implication or dispute. In fact, it is not easy to determine upon the best mode of meeting declarations, the very opposite of which seem to be a part of the world's experience and our nature's avowal. That Christianity is unnecessary or insufficient for the nature, I suppose not many would say. For where the nature appears most strong and self-sufficing, it is still as the child of Christianity—nursed, trained, developed, inspired, through its energy. Let us turn from objection to assertion.

I am not ashamed of the Gospel of Christ, because it fills our nature, and has enlarged this nature in all its better forms, in its highest and noblest exercises. Of this the lowest individual, the universal mind, may judge. But if it could not, the greatest have declared it. Christianity has tasked the human mind. It has drawn forth its strongest capacities. In the noblest progress it has ever kept before it, in the highest aspiration above it. Too small for the mind! Where is the mind that can compass it? Where has been the spirit or life that so much as fulfilled its grand precepts?

I am not ashamed of that which makes me ashamed of all else called great or good, in the comparison. The very fact that we see not a Christian who lives the whole of Christianity, creates only shame at man's low conception of its standard, and his cold or faint heart to reach it. It has warmed many souls into generous action, it has quickened the sluggish and expanded the sordid, it has brought down walls of prejudice towering to heaven, it has nerved the spirit of man and of woman for conflicts at whose side the battles of earth are pastime;—but these, and all, *all*, it has left behind and beneath its own majestic spirit. In the presence of its godlike image, what are they? *Christ*—I will not compare any other with him. It is too painful, abhorrent to this whole nature itself, to bring aught beside into competition with that name, which is above every name given under heaven.

I am not ashamed of the Gospel of Christ, or of his example, because of the meekness which blends with the majesty. "The simplicity that is in Christ" awes me, beyond all other grandeur. The humility that he wore as a robe, is that which makes him "altogether

lovely." At the feet of Peter as a servant, he is invested with a glory which no throne or conquest could give. Disclaiming all power of his own, and all purpose but benevolence—"I can of mine own self do nothing"—"I came not to be ministered unto, but to minister"—"None is good, save one, that is God"—he rises into a sublimity, before which all self-exaggeration shrinks away, and self-sacrifice becomes greatness and glory. Even his sensibility—what fortitude will you liken to it? "He wept." And not many facts are there in his biography, not many words have fallen upon the human ear, that have gone deeper into the soul, or touched and kindled it with a holier impulse.

I am not ashamed of him, who was not ashamed to live and suffer and die for me, and to declare that it was for me and mine—for my brother, for my child, for my enemy, for my race. I see a love there, which indeed exalts him by whom it is manifested, but only by blessing others—by remembering others, and toiling, praying, and dying for all. "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." And the fact that they were dead—dead particularly to this divine sentiment of a forgiving and all-embracing love, and that in the midst of this death, this universal sleep of selfishness and sin, there sprung up such a sentiment in one breast, having no type in all the natures that environed it, admitting no solution in reason, finding no parallel before, or then, or since, is itself revelation, and miracle, and divinity. It shames skepticism and ingratitude, but faith and affection it moves as by its own omnipotent sway. Nay, I cannot speak of this as I would. Words are chilling. Even thoughts mock and rebuke. The idea of being ashamed of such a Gospel, of such a being, of such meekness and love, grows into an offence. It oppresses him who attempts even to repel it. We fly for refuge to the breathing page of Jesus' life, or to secret communion with his Father and ours. We ask to be humbled, and are willing thus, thus only, to be exalted.

Oh! my friends, there is a work to be done in the soul, and its own yearning is for the help of the Infinite Spirit. "My heart and my flesh cry out for the living God." Let Christ, "the power of God and the wisdom of God," come to us, hindered by no coldness and no shame. Let him say to each, as to the stricken Paul, "My grace is sufficient for thee; for my strength is made perfect in weakness." And may the lowly spirit answer, "Most gladly therefore will I rather

glory in my infirmities, that the power of Christ may rest upon me." Deeply was that power felt, and sweetly expressed, by the chastened and beautiful spirit of one, who was passing to a fairer and fitter dwelling, and loved to talk thus to a sorrowing friend. "I feel as if I were sitting with Mary at the feet of my Redeemer, hearing the music of his voice, and learning of him to be meek and lowly. Oh Anna, do not you love your kind Saviour? The plan of redemption was indeed a glorious one; humility was indeed the crowning work. I am like a quiet babe at his feet, and yet my spirit is full of his strength. When any body speaks of his love to me, I feel as if they were too slow; my spirit can mount alone with him into those blissful regions, with far more rapidity." *

And when she clothes the same aspiration in her flowing verse, we long to put off the hardness and captiousness of man, that we may listen with woman's trust, as she addresses "Mary at the feet of Christ"—

"Oh! blest beyond all daughters of the earth!
 What were the Orient's thrones to that low seat
 Where thy hushed spirit drew celestial birth?
 Mary! meek listener at the Saviour's feet!
 No feverish cares to that divine retreat
 Thy woman's heart of silent worship brought,
 But a fresh childhood heavenly truth to meet,
 With love, and wonder, and submissive thought.
 Oh! for the holy quiet of thy breast,
 Midst the world's eager tones and footsteps flying!
 Thou, whose calm soul was like a well-spring lying
 So deep and still in its transparent rest."

WHERE ARE OUR SCHOOLMATES?

A GROUP of young girls in the same rank of society, of nearly the same age, and educated in the same school, naturally form intimacies which at the time influence the character of each not a little. It may be that, in some instances, the effects of these intimacies remain through life, even when earthly vicissitudes have broken the sweet

* Felicia Hemans.

garlands of youthful friendship, and parted the hearts bound by ties of a quality more beautiful than enduring. When separation and new interests do not effect this rupture, we may be sure that the early intimacy was woven by something better than accident or mere girlish fancy; that the strong golden links of esteem and worthy sympathies made a part of its bonds.

Rarely, therefore, can there be any friendship so perfect as that which was formed in the guilelessness of our school days, and which, having received the sanction of our riper judgement, has survived the age of romance, idle confidences, and sudden caprices; accompanying us into the midst of life's real cares, responsibilities and duties; and helping us to bear them, by the cheering power of sympathy. Such a friendship is a blessing only inferior to that which a paternal God bestowed, when he "set the solitary in families," and instituted the mysterious, holy ties of blood; when he bound together the hearts of *sisters* by an inexplicable, but deep, unconquerable tenderness, into the sacred recesses of which no friendship can introduce a rival.

To those who have reached the meridian of life it is both pleasant and profitable, to look round occasionally for those that set out with us hand-in-hand; to examine their varied experiences, and mark how, where, and what they now are. Sad must be *some* of the thoughts awakened by such a survey, it is true; for it will inevitably wander over a prospect chequered by sunshine and shadow. Here it will rest on a once blooming cheek, now faded by sickness or sorrow; there—*more* sadly—on an anxious and dissatisfied brow, showing that the heart has not found the peace which is of heaven; here it will mark an eye sparkling with the unforgotten vanity of youth, and there perhaps linger on the premature grave of the lovely. The orphaned daughter—that most solitary of all beings,—the young widow,—the mother weeping her first-born, may each claim a sigh as we remember the joyous mornings when we used to meet them: and we may marvel as we mark her, whose thoughtlessness used to shock us as she squandered the gold of a wealthy and over-indulgent parent, heedless of its true and precious uses—her butterfly-wings now clipped by poverty, and its humble raiment reminding her of past folly. Such must be a few of the changes that attract our attention; but for her own good it is well that woman sometimes should make this survey carefully, and in the right spirit,—not in that of idle curiosity, of triumph, or of envy. With the blessed needle in her hand she has—or should have—

many hours for meditation; on these things she must needs ponder with interest; and can hardly fail, we think, of drawing from them some practical lesson,—some solemn warning, some bright example, or some incentive to devout gratitude.

It is in the search of *example*, however, that we would most earnestly recommend this mental exercise; for we hold it far more wholesome for the soul to contemplate excellence than demerit. The very habit of looking for that which is good tends to quicken our perception and strengthen our love of it. And the fact is, that we shall find far more instances of improvement in the characters of our former schoolmates under the discipline of life, than of deterioration; so wise is the adaptation of that discipline to the needs of frail human nature. We shall find that faults have been weeded up; and that the buds of virtues have unfolded beautifully amid the stirring breezes and warm sunshine of active life. We shall often discover that the volatile have grown discreet, the unamiable have learned to control a hasty temper; that the pert have grown more modest, the indolent more active, the selfish—no! harsh indeed must be the trials which soften the heart of the selfish. A thoroughly selfish school girl never can become anything but a worldly-minded woman, unless brought by extraordinary experience under the absolutely renovating power of religion. The heartless, the morbidly distrustful, may lose little of those qualities which made them unlovely in the dawn of life;—but we need not dwell on them.

Our objects must be, in the first place, to exalt our own views of human nature, thereby learning to love better the Being who willed humanity into existence, and in the second place, to seek every where for motives to personal improvement. We have a key to the ripened virtues of our early companions, which strangers have not; we remember what they were; let us see if in becoming what they now are, they have not outstripped us in the acquisition of some excellence still within our reach; and let a spirit of competition, far nobler than that of our schooldays, again glow silently and steadily in our hearts. We will not contemplate them with reference to their worldly lot alone; we will not covet the outward prosperity of one, nor congratulate ourselves that we have escaped the adversity which has beset another; but we will inquire, “should we have borne the one with as much humility, the other with as much patience?” If we can find in them one beautiful trait of character, one Christian grace which our

consciences tell us we have not, we will remember that in fact our schooldays are not over; that we are still but fitting ourselves for approaching scenes; and that she who has most faithfully prepared herself with what she knows will be required in that unknown world, may most surely trust to find the real use and reward of such preparation.

L. J. P.

FOLSOM'S "SCRIPTURAL DOCTRINE."*

THE first paragraph of this interesting pamphlet is strikingly simple and beautiful. It is as follows.

"I enter on the subject before me, not as a controversialist, but to know and make known the truth. The Scriptures are to me the only and sufficient rule of faith and practice,—assuming and implying, indeed, a 'law written on the heart,' and a revelation of God's 'eternal Power and Divinity' in 'the things that are made.' From the first time that I began to feel my spiritual wants, and to find those wants met by the fulness of Christianity, I have not doubted that Jesus is the Christ, the Son of God. The Gospel of Christ is as precious to me now as ever. His words were never more life-giving. My faith in him was never more firm; my communion with the Redeemer by the holy Spirit, and with God through the Redeemer, never more a reality. I have changed my opinion, I hope not my religion. I behold truth under a new aspect; but it is the same Divine face, turned more fully upon me."

The reader then learns by a letter, a copy of which is inserted, addressed to the High Street Church, Providence, R. I., that the occasion of this pamphlet is the withdrawal of the author from the pastoral charge of that church, on account of his "confirmed rejection of the doctrine of the Trinity, as maintained in *its* creed, and all Orthodox creeds." It seems "through the whole period of his ministry" he had had, "at long intervals," "some distressing doubts on this subject." And at his "examination for installation" in "the High Street Church" he replied to the inquiry, whether he had any doubts of the Supreme

* The Scriptural Doctrine of our Lord Jesus Christ, and the Holy Spirit, in their relation to God the Father. By Nathaniel S. Folsom. Boston: James Munroe & Co. 1840. 12mo. pp. 84.

Deity of Christ—"At times I have ; but I try to think what my case, as a sinner, needs,—and it is here, in my feelings of the necessity of a Divine Redeemer, that I find an answer to my doubts." How radical the change of opinion upon this fundamental point in the controversy to which Mr. F. has been brought is, may be learned from the note subjoined to this passage. "By this, I meant, 'Divine,' in the Trinitarian sense of infinite, self-existent, independent Godhead, distinct from that of the Father. I have analyzed my own consciousness more thoughtfully since, and now fully believe that the true element of Christian trust is no such feelings. I am not to ask what I *think* is necessary, but what God has declared necessary. I hold to a divine Redeemer still, but not in the sense above."

In the "order of discussion" he proceeds to take up first the topic of the Holy Spirit. And after a somewhat extended analysis and interpretation of the principal texts of Scripture which are supposed by our Trinitarian brethren to prove the supreme and independent Deity of the Holy Spirit, he thus sums up the result.

"The Holy Spirit is not very God, self-existent, independent, a distinct subsistence from the Father, but is the Father's power exerted in the hearts of his offspring, and in his spiritual kingdom. It is not God *the* Spirit, distinct from God *the* Father, but God *a* Spirit, one in essence, and personality, and operation with the Father. It is the Father, breathing by his Spirit in the dispensation of the Gospel. He here exerts his spiritual power of holiness and truth. His Spirit is in the new creation what the great attractive and electric forces are in the material creation. The Holy Spirit is God's quickening power vested in his Son as Lord of all. If I may use the comparison, it is Christ standing nearest the throne, and, as he takes the hands of the intelligent offspring of God, communicating to them the electric force of God's love and holiness. It is that Divine Power, whose fruit in man is righteousness, peace, and joy, and all the adoptive feelings of God's children ; even as the fruit of God's power exerted in the beginning on this material world, was light, and beauty, and order, and organized bodies, and vegetable and animal life. All that it is, and all its effects, reside in and proceed from the Father, as its original and eternal source. It is sent by the Son of God, who is its disposing and controlling Lord by virtue of that authority which 'hath put all things under his feet.' It dwells in the sons of God, as God is all in all. I would ever cherish a sense of my dependence on it, to enlighten and sanctify me ; and rely implicitly on the assurance of Jesus—'If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him ?' "

In the next section, entitled "Christ pre-existent," the author presents the scriptural argument briefly for this position, and certainly with great candor and good sense. The truly Christian temper in which he alludes to those who reject it, but who nevertheless profess their entire faith in the Divine authority of the Saviour, is worthy to be held up as an example to all. He says,

"The mere fact, that Christ had a life before he appeared on earth, is of no importance except as we are introduced to what he then was, and what he then did. If anything is revealed pertaining to this, it must give the greater interest to one who sustains so near and vital a relation to us as Redeemer. I doubt not his spirit has been truly possessed by many who have regarded him simply as 'the man Christ Jesus,' with no reference to his pre-existence in a state of glory. He who loves Christ as the bright manifestation of the Father's glory, as the spotless Lamb of God that taketh away the sins of the world; he who receives him as a teacher sent from God, and becomes his disciple in the ways of righteousness, must be truly 'born of God.' His conception of the rank of Christ may differ from mine; but if he has Christ's Spirit, then does he belong to Christ."

He next devotes a section to the point, that Christ is the "framer of the world." He does not believe that Christ is "the original, self-existent Creator,"—a doctrine against which he thinks the Scriptures intend carefully to guard us; but that "God is the original First Cause, and made the worlds BY HIS SON,—who therefore was the *instrumental* Cause, deriving his power from God the Father."

In three successive sections he defends the position, that Christ is "not self-existent God, but the Son and express image of God." In the first of these he successfully controverts some of the reasoning of Professor Stuart in his Letters to Dr. Channing, and upholds by some very conclusive statements the doctrine of the entire supremacy of the Father. It seems that the class of texts "which assert the agency of Christ in the creation, had done more than any others to convince him that Jesus Christ was eternally the true God." This section describes the spontaneous workings of his own mind by which "the power of those texts over former convictions has been wholly broken." It is pleasing to notice the modest confidence in which he speaks of the result. "Am I deceived in supposing I have obeyed the voice of God, both in his word and in my own soul? And although those former convictions are gone, has not living truth taken their place, and does not a solid, natural, scriptural faith remain?"

Mr. F. passes in the next two sections to an examination of "texts which are supposed to teach that Christ, independently of the Father, is true, self-existent God." We do not observe any thing new or very peculiar in his interpretation of these texts, any thing which would not seem quite familiar to those of our denomination who have already an intelligent faith in our views,—unless we should make an exception in regard to his remark upon 1 Tim. iii. 16. "God was manifest in the flesh, &c." Mr. Folsom, while he acknowledges the uncertainty of the original reading, "inclines to that adopted by our English Bible," (but without stating so fully as he might the grounds on which, as it seems to us, it should be rejected,) and explains the several clauses of the passage in the following manner.

"'God was manifested in the flesh,' in the sense that Jesus was his express image, and revealed the Father, so that he who saw Jesus, saw the Father, John xiv. 7, 9. God 'was justified in the Spirit,' in the sense that in 'the ministration of the Spirit,' his character as a just God is more signally manifested than in any other way; he is justified when he speaks in the Gospel of his Son, he overcomes when he is judged in respect to justifying him that believeth in Jesus, Rom. iii. 4, 25, 26. God 'was seen of angels' in a manner never seen before, as displaying his glory in and through the incarnate Word, the Redeemer. God 'was preached to the nations,' as in Christ reconciling the world to himself; he was preached by Jesus who was his first ambassador, and afterwards by the Apostles, who, as ambassadors in the stead of Christ, when he had returned to the court of heaven, were appointed to beseech men in Christ's stead to be reconciled to God, 2 Cor. v. 19, 20. God 'was believed on in the world,' in the sense expressed by our Lord himself—'he that believeth on him that sent me,' John v. 24. God 'was received up into glory,' in the sense that the Divinity, having dwelt in Christ on earth, as of old between the cherubims in the holy of holies, in him also ascended to heaven. There in Jesus still is its brightest manifestation. Its living appearance is no more beheld on earth; it is visible to the eye of faith, as she leans on God's word, and looks upward to the heaven where the Redeemer hath ascended."

In the eighth section he considers the scriptural "attributes and honours of Christ." First, "Power:" this is "given;" therefore, not independent. It is "all that is adequate to the great purposes of redemption." Second, "Knowledge:" this is "communicated to him by the Father," and confessed by himself to be limited. Third, "Presence of Christ with his people." There is great naturalness

and force in the illustrations which the author here applies to our Lord's language.

"'Where two or three are gathered together in my name, there am I in the midst of them.' 'Lo! I am with you alway, even unto the end of the world,' Matt. xviii. 20, xxviii. 20. It is a saying full of meaning when used by one man to another, 'Remember, I am with you in this.' When the Church sends forth her missionaries, and the right hand of fellowship is given to those about to go far hence to the Gentiles, it is language full of encouragement, 'Brethren, we are with you, and will be with you, in all your labors; with you by our aid, our prayers, our sympathies, our affections, our whole spirit, till the end.' So an Apostle could say, 'Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ,' Coloss. ii. 5. Jesus, now that he hath passed into the heavens, is also with his people in spirit. And more than this—I feel that by God's Spirit, with which he is endowed without measure, he is brought spiritually near me, and near to all his people over the whole earth. I may by that Spirit truly commune with him, and he with me."

Upon the last point treated in this section, namely "Honors" due to Christ, our author is more full, and we suppose, at first thought at least, more of our readers will dissent from him, than upon any other. And yet he is quite careful and discriminating. He shows that the scripture language which designates the early disciples as those "that call upon the name of Christ," does not mean that "religious worship" was offered him; since the phraseology, "*I appeal to Casar*," is "the same" (that is, in the original,) "with *to call upon Christ*." Again, he says, "the instances of prayer to Christ in the Bible are single ejaculatory petitions; they are not those prayers, which, as acts of religious homage, we are taught to offer up to God alone." So too, though he says, "there are passages which ascribe worship to Christ," he immediately adds, "worship is homage to a superior, and is ascribed in the Scriptures to man. Jacob worshipped Esau, 'and bowed himself to the ground seven times.' Christ was worshipped as Prophet, and Messiah, by those who had no other idea of him than that he was man." And still more he adds, "the honour demanded for the Son is, that we should reverence him as the Son of God, be reconciled through him to the Father. It is the honour of imbibing his Spirit; expressing his image; living by faith in him; walking in his steps; the honour of learning, at his feet, of the Father." Surely no Christian can refuse, except at infinite peril, such honour to his Lord.

Still, in the "Conclusion," he believes Christ was "truly man."

"He had truly human nature. But what is human nature? What is it as distinguished from the nature of angels? It is written of man, that 'God made him only little lower than the angels.' What is human nature, then, but the same mind which angels possess, modified by its connexion with the body? Jesus Christ on earth was the pre-existent Word, dwelling in, and connected with, a human body. * * * I see not *how* this is effected, but it is only a mystery of the same kind that meets me at every step. It is a fact, intelligible as a fact. It presents one nature and person, without division or distinction. * * * Of the *mode* of his origin, I know nothing; I wish to know nothing. I know as little of the origin of angels, or of my own soul. I put my finger on no point of time, and say that the Word was not then with God. But of him, as of the Father, I can say I believe that 'HE IS;' and I am satisfied."

If our readers have followed us in this analysis of his work, they will be curious to know something of the author himself. Reports that a minister of that which is called the Orthodox faith had recently been led, in the city of Providence, to adopt our views of Christian truth, had indeed reached many of us. Mr. Folsom was recently, and at the time of his change of opinion, the Pastor of the High Street Congregational Church in that city. It is a church of recent origin, he being its second minister, and is regarded there as one of the most exclusive cast. Previously to his installation in Providence, which took place Sept. 6, 1838, he had been settled in Francestown, N. H. He carried with him to Providence an unsullied reputation as a good man, and a faithful and learned minister; and he has left the city with that reputation only enhanced. No human being there would venture to cast upon it the slightest aspersion. We trust that we have no foolish feelings of exultation at such an accession to our ministry. We well know that, in the conflict of opinions and the search after truth, changes may be seen every where. But we cannot but hail the triumph of the free soul, as we see a new manifestation of its allegiance to truth and truth only, in its emancipation from the fetters of authority. We glory not so much in the numbers which Unitarian Christianity, simply as a distinctive form of Gospel faith, may gather to itself, as in the increase of those of any and every name who hold "the truth in love"—who speak out in behalf of the great spiritual rights of the race—who are ready and willing to encounter obloquy, desertion, persecution, rather than submit to the trammels of bigotry and intolerance—and who stand up before the world the heralds and champions

of that liberty, wherewith Christ would make men free. As one of such, quite as much and as warmly as in the relation of a brother in the faith, do we welcome the author of this pamphlet to a place in our affections, and in the ministry which we share.*

And the pamphlet itself—we are glad to see that. We cannot but hope that it will be read and pondered by those who now probably think themselves obliged to renounce fellowship with him. It seems scarcely possible, that there should be no minds among them, upon whom its arguments and expositions and considerations should make deep impression. The firm yet modest tone, the sober and beautiful spirit of the book, must strike every reader. You see at once, too, that the writer, in surrendering some old convictions, has lost none of the graces of Christian trust and piety. "I attach" he says, "no value to my views of truth, except as they promote a holy life. If I had nothing but a system of disbelief to cling to, nothing on which my faith and hope could intelligently rely; if, by relinquishing previous convictions, I perceived the necessary rise of a skeptical, unconfiding temper in regard to religious truth, I would be content to die alone, and not attempt to freeze others into the same death with me." With such sentiments what true follower of Jesus would not sympathize?

F. A. F.

LIFE AND CHARACTER OF THE LATE DR. TUCKERMAN.

If usefulness and influence constitute long life,—as in one sense doubtless they do—he whose name is prefixed to this article had lived long, though he was taken away at an age which often is the period of fullest vigour. The death of Dr. Tuckerman did not take us by surprise, for we all saw that the worn frame was unequal to the demands made upon it by the intense activity of the spirit; but his departure has recalled images of his days of strength, which were perhaps fading from our minds; and now it is no less a privilege on which we may seize, than a duty which we owe to one who has been

* We understand that Mr Folsom is now ministering to our brethren at Augusta, Me.

a public benefactor, to revive the impressions which his presence made on us, by placing them in the clear light of memory.

Joseph Tuckerman was born in Boston, January 18, 1778. Of the early instructions of his mother, a truly pious woman, he always spoke with peculiar gratitude. His youth was passed in preparation for College partly at Phillips Academy in Andover, and partly in the family of Rev. Mr. Thacher of Dedham. In 1794 he entered Harvard College, where he was graduated in 1798, as one of the class to which Judge Story and Rev. Dr. Channing also belonged. His preparatory studies for the ministry were pursued under the direction of Rev. Mr. Thacher of Dedham. Soon after he began to preach, he received an invitation to become the successor of Rev. Dr. Payson at Chelsea, where he was ordained November 4, 1801. In June, 1803 he was married to a daughter of the late Samuel Parkman Esq., of this city, who died in the summer of 1807. In November, 1808 he was again married, to Miss Sarah Cary of Chelsea, who after thirty-one years of the most happy connexion was taken to a higher life, leaving a remembrance dear to the hearts of a large circle of friends. In 1816 Mr. Tuckerman visited England in the hope of deriving benefit to his health, but was absent only a short time; after his return he suffered much from dyspepsy, and never recovered the full tone of health. He continued in the active discharge of the duties of his ministry till the spring of 1826, when he felt the necessity of relinquishing in some measure the labours of the pulpit, and his mind, which had become much interested in the condition of the neglected poor of our cities, sought an opportunity of conducting a ministry peculiarly suited to their wants. On the 4th of November, 1826, just twenty-five years from the day of his ordination, he preached his farewell sermon at Chelsea, and immediately commenced his service in Boston, to which place he soon removed with his family. He was at first assisted in this work by a private Association of gentlemen, who had for some time held stated meetings for their own religious improvement and for conference upon the means of benevolent action; but he was very soon appointed a minister-at-large in this city by the Executive Committee of the American Unitarian Association, who became responsible for the small salary which he received, and which for several years was raised by the contributions of ladies in our different congregations. In 1828 the Friend Street Chapel was erected for his use, as a place of worship for those whom he had brought to a

sense of the value of religious institutions, but who were unable to pay for the privileges of the sanctuary. His untiring zeal in this ministry, the success of his labours among the poor, and the extent of his influence over the rich, evinced particularly in the confidence which they reposed in him as the almoner of their charities, were subjects of too familiar remark to need any illustration. The ardour with which he prosecuted his labours was too much for his bodily strength, and in 1833 he again visited Europe in company with his friend Mr. Phillips, and passed a year abroad, principally in England, where he formed many valuable friendships, and was instrumental in awakening much interest in his favourite subject—of the moral elevation of the neglected and vicious poor. On his return he found the ministry-at-large placed on a more stable foundation than he had left it, the Benevolent Fraternity of Churches having been organized with a special view to its support. A more commodious chapel was erected, and younger labourers were associated with him. His own ability to render active service was however irretrievably impaired. The winter of 1836-37 he was obliged to spend in the milder climate of St. Croix, from which he returned, as it was thought, much benefitted. But the vital force was too nearly exhausted. Repeatedly prostrated by disease, he rose only to show the steadfastness of those principles and purposes which filled his soul, and sunk again, as if to prove the constancy of the faith which seemed to gain new power from suffering and bereavement. After a severe illness in the autumn of 1839 he so far revived, that after much hesitation a voyage to Cuba was recommended as the only means of prolonging his life. He sailed for Havana, and soon sought the interior of the island; but a short trial proved the hopelessness of the attempt to recruit an exhausted frame, and he returned with the daughter who was his devoted companion to Havana, where after some days of extreme debility, attended with great suffering, he died April 20, 1840, in his sixty-third year.

Dr. Tuckerman received the honorary degree of Doctor in Divinity from Harvard University in 1826. It was a tribute to his ministerial fidelity. His published writings are few, excepting those which arose from his connexion with the ministry-at-large. One of the last services he rendered to this institution was the preparation of a volume, which we fear has not obtained a wide circulation, upon "The Principles and Results of the Ministry-at-large."

At a meeting of the Central Board of the Benevolent Fraternity of Churches, May 10, 1840, the following resolution was unanimously passed.

"*Resolved*, That the death of Rev. Joseph Tuckerman, D. D. demands on the part of this Board an expression of their deep sense of the value of his services to this community, and that recognizing in him the first incumbent, if not the founder,* of the present institution of the ministry-at-large, they cannot but acknowledge the usefulness of a life, the last years of which were devoted to this institution, in whose service his strength was exhausted; and while they submit to the Divine will, that has deprived them of the counsels and labours of this Christian philanthropist, they would cherish his spirit and hold up his example before themselves and others, as a motive and a guide to future exertions in behalf of the neglected and the sinful."

A resolution similar in character was passed at the annual meeting of the American Unitarian Association, May 26, 1840.

Dr. Tuckerman's remains were brought to this country, and the funeral service was attended in King's Chapel, where he had been accustomed to worship during the last years of his life, in the afternoon of May 26. They were afterwards deposited at Mount Auburn. The Association for Religious Improvement, whose members assisted him at the commencement of his labours in this city, wishing to take suitable notice of his death, requested Rev. F. T. Gray to prepare an Address, which was delivered in connexion with religious exercises, in the Pitts Street Chapel, on Tuesday evening, June 9.

On the Sunday after the intelligence of his death was received a discourse was preached in the Federal Street meetinghouse, by the junior minister, in consequence of the event. The text was taken

* In strictness of speech it might be doubted if Dr. Tuckerman should be styled the *founder* of the ministry-at-large, as gratuitous instruction to the poor had been given both by laymen and clergymen before his removal to Boston. In 1822 the Association to which we have adverted had established evening religious lectures for those who attended no place of worship during the day; and Rev. Dr. Jenks was employed by another Society in visiting and preaching to the poor. When Dr. Tuckerman came to Boston, his own mind had not clearly defined its plans of operation, and the idea which was subsequently expanded into the institution of the ministry-at-large had not, perhaps, proceeded beyond a general purpose of devoting himself to the spiritual benefit of those who had no religious teacher or friend. The Committee of the Amer. Unit. Assoc. must also share in the honour of establishing this ministry. But as it was his perseverance and success that gave both form and efficiency to the institution, it is but a small deviation from accuracy to call him its founder.

from Acts xi. 24, "He was a good man, and full of the holy spirit and of faith; and much people was added unto the Lord;" and the preacher, after drawing from these words an indication of the character of the true Christian, and of the connexion of this character with successful efforts in behalf of the improvement and conversion of others, proceeded to give a brief sketch of the life and character of the individual concerning whom the passage might be used with so much propriety. As we have not seen any where else such a notice of Dr. Tuckerman as was here attempted, we quote the concluding paragraphs of this discourse, even at some risk of repetition.

* * * "It does not become me to undertake what longer acquaintance and intimate friendship alone could execute—the accurate delineation of his character, but it seems to me a duty to honour his memory, as only he would have wished it to be honoured, by the language of simple truth—in transcribing from my own mind some of the impressions which will always be associated with his name.

The incidents of his life were few. From the advantages of early culture which belonged to the period of his youth, he passed to our College, where he was distinguished by the simplicity and innocence of his character. Upon leaving College he chose the ministry for his future profession, and was invited by the people of Chelsea, who then composed one society, to become their religious teacher. The field of labour was small, but it had advantages in its neighbourhood to Boston and Cambridge and in the opportunities which it afforded for study.* Here for many years he remained, the faithful pastor and kind friend. His ministry was one of singular faithfulness in all respects; and especially to the ignorant and the needy, the humble and the afflicted he bore, at all times and in the spirit of a Christian sympathy, the instructions and consolations of the Gospel. While he served his people with all diligence, he availed himself of the opportunities of personal improvement which were

* One who knew Dr. Tuckerman as only a child could know him has told us, that she "has often heard her father recur to the impression made on his mind the day on which he first visited Chelsea to preach there, during the last illness of Dr. Payson. It was before the existence of the Salem turnpike or Chelsea bridge; so that the communication with Boston was through Malden. This deep retirement charmed his enthusiastic feelings, and he thought that in such a secluded spot he should delight to pass his days."

offered in his comparative freedom from excitement and care, and was unconsciously preparing himself for the exercise of that influence which he afterwards acquired over men of large powers and wide culture. As he advanced in life his mind, strengthened by study and quickened by observation, demanded a broader sphere of action than it had been content to fill in its earlier days. He felt, what so many feel as they proceed in life, that he had not obtained the place which he was best fitted to occupy; and as he contemplated the actual or possible situations in which Christian energy might employ itself, he found what so few ever find—the place for which of all others he was probably best suited. After much deliberation he left his congregation, not without pain on his part and to their deep regret, and came into this city to establish a ministry then unknown among us, and to lay with his single hands the foundation of an institution that has since risen in strength and beauty and now commands admiration and confidence. In this work he for a time toiled alone, “full of a holy spirit” which sustained “and of faith” which encouraged him; and carrying the invitations of the Gospel to the ignorant, the neglected and the vicious, it was not long before the effects of his labours were manifest, “and much people was” at least brought under the influences of Christian instruction. Not only was the attention of the community awakened and the sympathies of those who had the ability to give what he least sought, pecuniary aid, engaged, but the desire was kindled in other minds to tread in his footsteps of usefulness, and younger hands were stretched out toward the work whose importance he had made clear. Exhausted by his exertions of body and mind, he was compelled to visit Europe in the hope of benefit from the change of engagement. On his return home he brought back just strength enough to pursue his labours for a short time with his wonted ardour, when he was again driven away by the recurrence of disease, and never afterwards recovered his bodily vigour. The last few years were only a protracted effort to infuse new life into a frame whose vital energy had been expended. For the sake of his family and in the hope of doing yet more good he would have been glad to live. But his voice grew strong, and his eye kindled with more than its usual fire, at the mention of death. It was a vain struggle which duty told him to maintain. He sought a warmer climate, if possibly he might there find the means of invigorating a debilitated system; but such was not the will of the Father, in whom he trusted, and our fears

when he left us that we should never again exchange the salutations of friendly regard were verified. He died in peace, for his child and his God were with him.

Few as are the incidents which belonged to his life, the sketch which I have given suggests the points of character on which I would for a moment successively fix your regards.

What first struck me in our friend was the excitement and support which his intellectual faculties derived from his moral nature. During his residence at Chelsea, though a most useful preacher, he was distinguished, as I have intimated, rather by pastoral fidelity than by successful intellectual efforts. Study however unfolded and ripened his powers, and when they found a congenial sphere of exercise, they exhibited a strength and facility which they had not before been thought to possess. This sphere was active philanthropy—here his sentiments and feelings found appropriate employment, and they drew the intellect into vigorous cooperation. The best proofs of the force of his mind are not to be found in his writings, for there the feeling often misled the judgement, and tempted it to weaken by accumulation of words what he wished to express strongly. But we who know the influence which he obtained in this community and the durable memorials which he has left of his residence among us can never doubt that his mind had acquired both activity and force, and those who knew him best, I believe, ascribe this development in a great degree to the enthusiasm with which he seized upon the great facts of human life as they came under his notice, and the eagerness with which he sought in Christianity the means of social renovation. He presented one among many examples of the efficacy of strong moral and religious convictions in training the intellect,—a result which no one ought to be able to observe without an increase of faith and gratitude towards the Creator.

Nor was this the only evidence which the constitution of our friend's nature furnished of the wisdom of its Author. We all remember the ardour of his temperament. Excitable to a degree that in most men would have been productive of inconvenience, if not of shame and sin, in him it became the occasion of self-discipline and the means of success in the prosecution of his plans, as it not only inspired an earnest purpose, but prevented that hesitation in the view of difficulties which might have defeated the end at which he aimed. When we consider the indifference and skepticism in regard to his favourite object which

he encountered in the better classes of society upon his removal to this city, and the surprise and jealousy with which he was naturally received at first by many whom he visited in their degradation, with the frequent cases of imposition that must have occurred before acquaintance had sharpened his insight into their characters, I think we shall perceive ground for the opinion that he was largely indebted to this very temperament, which many persons accounted an infirmity, for his perseverance and success.

The traits of his character, however, on which we most delight to dwell are precisely those which are indicated in the passage which we have taken from the sacred records. "He was a good man,"—a man free from vice, from meanness, from whatever is corrupt or false. His honesty was superior on the one hand to the temptations by which integrity is assailed in this world, and on the other to the arts which the dishonest so often adopt to promote their own ends. If he sometimes uttered extravagant praise of them whom he loved, it was because to his eye they appeared worthy of such commendation. His zeal might overstep the bounds of prudence, but it never forsook its reverence for truth. Surrounded as he was in the latter years of his life by the respect and confidence of this whole community, with his name upon their tongues whenever philanthropy fixed their regards, and with his praises reechoed from the shores of England, we almost wondered that he did not betray that consciousness of his importance which such an elevation is apt to engender. That he had no faults, since we speak of him but as a man, I am not so bold as to affirm, but that they were like the ripple on the current of the clear stream, that disturbs its smoothness but shows its rapidity, who is so unjust as to deny?

He was "full of a holy spirit"—might I not say without irreverence, the holy spirit, the spirit of Jesus Christ. If in the spirit of our Master there were any predominant elements, they were trust in God and love of man, and these were the elements which prevailed in the spirit of him of whom I speak. The former of these I shall notice presently, the latter it was which to the eyes of casual observers probably most distinguished him. His benevolence was like a fire in the inmost region in his consciousness, which consumed not only all selfish regards, but his strength and life. If ever one died from intensity of interest in others, it was he, whose physical frame was unable to bear the continual striving of the spirit which was lodged within, as it

sought to devise and execute schemes for the improvement of society. This was the problem which he was intent upon solving,—not as a curious question in political ethics, but as a solemn point of practical Christianity. In his view the artificial distinctions which prevail in society were barriers in the way of Christian duty. He laboured to make the rich respect the poor, as well as the poor to look justly upon the rich. He pitied the fallen, and sympathized with the miserable. He had compassion on them who were out of the way, because they had no shepherd to guide them to the fold of Christ, and he desired above all things else to see them enjoying the same privileges and exhibiting the same graces with the more cultivated or wealthy. In the spirit of Jesus he went forth to seek and save that which was lost, and to bring publicans and sinners into the kingdom of God, which Christian Pharisees account their own inheritance. His may not have been the gentleness of John, nor the power of Paul, but his was the spirit of one higher than Paul or John, even of him who enumerated among the proofs of a Divine mission, that “the Gospel was preached to the poor.”

He was “full of faith,”—without which he never could have maintained the course he pursued alike through discouragement and through sympathy, before the rich and among the poor, in the days of his health and the long period of his illness. His faith in God was like vision. *The Father* seemed to be continually present to his mind. Who of us that knew him has not been struck by the frequency of his allusion to the Divine care and love—an allusion so direct and familiar in its terms, that if the expression of the eye and the tone of the voice had not shown from how deep a fountain of piety it issued, we might have mistaken it for the language of an equivocal reverence. His confidence in God was absolute. It was the habit of his soul, of which it was never deprived by any of the events of life. One who knew him well has said of him, that his piety was a stronger feature in his character than his benevolence—so pure was its sentiment, and so firm its trust. His faith in human nature was not less remarkable—in the indestructible elements of perfection, which in the worst men need only to be touched by the influence of love that shall penetrate through the incrustation of prejudice and sin. If he was ever indignant, it was when men spoke unworthily of the nature which God had created, denying its capacities of spiritual growth or despising its claims upon the respectful sympathy of the enlightened and virtuous.

He was a lover of man in his most abject condition, because he believed that there was a noble creature, though grovelling in the dust. And yet no one had a deeper sense or a keener perception of the miseries of sin, and no one mourned more than he over those institutions of society which doom man to be a sinner and bury his nature in darkness and defilement. He had faith in immortality. The spiritual world was to him a living and encompassing reality. He contemplated its scenes with the eye of a steadfast belief, and felt its influence alike in the hours of joy and the seasons of bereavement. To him more than to most of the followers of Jesus might be applied the words which in the New Testament describe the condition of those, "who are enlightened and have tasted of the heavenly gift, and are made partakers of the holy spirit, and have tasted the good word of God and the powers of the world to come." He had faith in Christianity—a faith which no sneer of the scoffer nor argument of the skeptic, and no folly of the Christian, could disturb. He received Christianity as a Divine gift, and he regarded it with peculiar interest, because he saw in it the means, and the only means, of reforming the world. To this instrument he trusted for effecting the changes which he most earnestly desired, and whether he used it himself or commended it to the hands of others, he always showed his confidence at once in its heavenly origin and its final sufficiency.

Such was the exemplification which he gave of the character described in our text. And as a consequence we witnessed the fruits of his labours. He commenced an enterprise, the past effects of which justify the belief, that by its means "much people" shall be "added unto the Lord." To our city he has been a great and permanent benefactor; nor to this city alone, but to all the cities of Christendom that shall adopt, whether by close imitation or as the germ of future improvement, the idea he embodied in an institution which remains, the noblest memorial perhaps that an individual ever erected of his own life. I do not believe the people of this city will let it fall into ruins, nor suffer the stealthy hand of decay to meddle with its strength. And if they do not, it will not only abide, but increase in height and amplitude, preserving or perfecting its fair proportions, till the rich no less than the poor shall rejoice in its existence, and the stranger shall vie with the citizen in admiration of its usefulness. But so long as it remains, it will bring to our remembrance, and teach our tongues to pronounce with grateful emotion, the name of him who

laid its corner-stone in the feebleness of an experiment which few regarded with interest, if indeed they knew that it was made, and upon whose tomb let there be added to the words of the sacred historian, "He was a good man, full of the holy spirit and of faith," the single line 'With him began the Ministry-at-large,' and eulogy need attempt no better description of his character or life.

Is any one disposed to say, he was too soon removed from the earth? To most of us he may have appeared as an old man, for his attenuated and feeble frame seemed to have borne the pressure of many years. Yet he had taken but few steps down the declivity of age. But if life be measured by labours and effects, he had exceeded the usual limit of man's days. He had lived long enough to do great good and to leave a bright example; how then can he have been taken too soon? Too soon, shall we say, that he was taken from us; we needed him longer? No! not *needed* him; else would he have been spared. Have rejoiced in his society we might, and have profited by his presence among us. Yet how? Only by the influence he should have exercised over us, in awakening in our souls holy purposes and directing our hands to Christian endeavours in behalf of ourselves or of others. But such an influence he may still exert. It will be our own choice and fault, if we lose the benefit of his continued ministration to our spirits. Still does he speak, exhort, persuade, and set before us an example. Not indeed by addressing our bodily senses; but are not his words laid up in our memories, and is not his image kept in our hearts? And with more earnestness than when he walked among us does he entreat us to follow his steps, so far as they shall approve themselves to our judgement as steps of wisdom and righteousness; for upon the listening ear of our affection his voice now descends from the world of spirits, and it says, not to those only who have taken up the special ministry which he pursued, but to all them who bear the Christian name,—'I have left with you a great work that must be done—to reform society, to raise the depressed, to instruct the ignorant, to convert the sinful, to give Christianity its rightful sway over the people and the institutions of the land.' Let us hearken as that voice steals in tender persuasion through our souls."

NOTICES OF BOOKS.

WEEK-DAY RELIGION. *By Jason Whitman, Pastor of the Park Street Church, Portland.* O. L. Sanborn. 1840. pp. 320, 18mo.

THIS is a plain, sensible, well-timed little volume, the object of which is to show how Christian piety should direct and control us in the ordinary affairs of life. After insisting, in the first chapter, on the importance of Vital Piety—and pointing out, in the second chapter, the difference between Piety and Morality and the necessity of both to the perfection of character—Mr. Whitman proceeds to speak of the value of Labor—the duty of Economy—the necessity of Honesty—the Golden Mean—and the right use of Property. These subjects are discussed and amply illustrated, in a practical and straight-forward style. If there be little that is new in the book, there is much that needs to be pressed home again and again on the hearts and consciences of men. Every young man would do well to purchase, read and remember this work; for it contains for him an abundance of excellent advice, and will teach him to unite fervent religious affections with an unbending integrity. In his desire to be forcible and intelligible, the author is perhaps unnecessarily profuse in his examples, and allows himself to indulge in too frequent repetitions of the same thoughts and words. But this is a slight objection to a work, making no pretensions to literary finish and aiming simply to do good. That it will do good, we have no doubt; and can cordially recommend it to our readers as wise, safe and eminently calculated to be useful. It makes its appearance at the right time, and preaches the Christianity much needed in these days, when speculations in philosophy and speculations in trade have a tendency to make us forget that, after all, “to fear God and keep his commandments is the whole duty of man.”

THE YOUNG MAIDEN. *By A. B. Muzzey. Author of the Young Man's Friend, Sunday School Guide, &c.* Boston: Wm. Crosby & Co. 1840. pp. 260, 12mo.

THIS book treats of the following subjects:—The Capacities of

Woman, Female Influence, Female Education, Home, Society, Love, Single Life, Reasons for Marriage, Conditions of True Marriage, Society of Young Men, First Love, Conduct during Engagement, Trials of Woman and her Solace, Encouragements. We name all these topics, both to give an idea of the character of the book, and to show the ground of our chief objection to it; viz. that so large a proportion of the whole, seven chapters out of fourteen, should be given to one subject, and that subject Love. The subject is well treated—as well as we remember to have seen it; and if it be best that it should be treated at all so fully and minutely, we can recommend the volume for this, as well as the other, portions. But to our minds the other portions, relating to Education and Influence chiefly, are the most valuable. There are many good hints, some admirable maxims and needed cautions, and little if anything that is extravagant or useless. The author tends to the old-fashioned view of woman's sphere of duty, but does not show the narrowness and bigotry exhibited by most of the many who have lately taken up the battle against modern reformers and "women's rights."

There are a few sentiments in the book, about whose accuracy or propriety we should doubt, but they relate chiefly to the matter of Love, and it may be only a question of taste between us and the author. We were sorry however to see the allusion to Mrs. Hemans, as not enough is known of her marriage, it seems to us, to authorise the assertions here made (p. 229); it can hardly be said that any thing had power "to ruin her noble spirit." These are small blemishes. As a whole, the volume is decidedly good, and if properly read will do good. Mr. Muzzey deserves many thanks for his earnest and judicious labours in behalf of the young, particularly at that age when they are most exposed and character is taking its permanent stamp.

HINTS TO SUNDAY SCHOOL TEACHERS, *in a Series of Familiar Lectures.* By a Pastor. Boston: James Munroe & Co. 1840. pp. 100, 18mo.

Mr. Fox, the author of this little treatise, has distinguished himself as the devoted friend of the young. His many small books contain

much sound and cheerful wisdom. He now writes with the authority of experience obtained by the application of his own well considered principles. In his present work he states at length some conditions which have not been sufficiently observed even in theory, much less in practice, as to the qualifications of teachers. Only that school will be a good one, in which the teachers expect to receive as much good as they impart. Mr. Fox begins with the explicit statement, "The teachers are the school." They must enter upon their work as feeling it to be a happy privilege, and as impelled by a sense of duty. They must have a trustful and hopeful spirit of faith in its result. This will be their only safeguard against the little discouragements which present themselves. A true love for the young, a sympathy with their early thoughts and habits, and a close observation of their characters, will furnish the teacher with many aids towards his successful labour. Method and manner of behaviour, tone and language, simplicity of speech, minuteness of detail, and the practice of keeping a journal of what is accomplished or attempted in the school, are useful qualifications. The teacher should follow his pupils to their homes, and by the interest which he shows in them there, he can best enlist the cooperation of parents. The minor details, upon the matter and manner of instruction, the use of outward nature and of the Scriptures, the library and teachers' meetings, being the fruit of his own experience, are very clearly and forcibly presented by Mr. Fox. Every contribution to the great work, which is to be accomplished by many humble agencies, plants the little seed of a wide and fruitful growth.

A DISCOURSE, pronounced at Barnstable on the Third of September, 1839, at the Celebration of the Second Centennial Anniversary of the Settlement of Cape Cod. By John Gorham Palfrey. Boston: F. Andrews. 1840. pp. 71, 8vo.

WE rejoice in the appearance of this Discourse, though it be somewhat tardy. The handsome and ample pamphlet which Dr. Palfrey has here given us, will take a permanent place at once among the most valuable of the Addresses of which the town celebrations have been the cause.

Our space does not permit us to notice the Discourse at length, nor is it necessary to do so, the less as we have heretofore had opportunity to refer to the occasion which brought it out. We must however refer to a passage of the early and *English* history of the Barnstable church, which may be considered one of unusual eclat. We are informed that "Mr. Henry Jacob, a clergyman of the Episcopal Church, established in London in 1616 a society after the *Congregational* model, and ministered to it himself eight years; at the end of which time, departing to Virginia, he was succeeded in his place by Mr. John Lothrop, a graduate of the University of Oxford, who like himself had been in Episcopal orders. At the end of eight years more the congregation, which of course conducted its worship in strict privacy, was discovered by the Bishop's pursuivant, at the house of a brewer's clerk in Black Friars, London. Forty-two persons were apprehended; eighteen escaped. Those who were taken were confined in different prisons for two years, and were then released upon bail, except their minister, for whom no favour could be obtained;" till after a time he was liberated on condition of going to America, whither he was accompanied by the principal part of his flock. Here, "to use the phrase of those days he was first 'called to office' at Scituate," but soon afterwards removed with the majority of his church to Barnstable.

Again, we are reminded of the "interesting fact, connected with this primitive English Congregational church, still surviving in our church at Great Marshes, that from its bosom also proceeded the *first English Baptist church*; so that it is further entitled," says Dr. Palfrey, "to the eminent rank of parent of the now very numerous churches of that denomination, both in England and America. It was in Mr. Lothrop's church, that the question respecting the authority for infant baptism was first moved in England, and it was seceders from that church who laid the foundation of this respectable communion."

In regard to the style of this Discourse, we are glad to speak of its freedom from faults which have sometimes been noticed in the productions of the accomplished author. It is warm and rich. His eulogy on James Otis, "the pioneer of the American Revolution," his description of the prosperity which crowns the "sand-banks" of the Cape, his picture of the Barnstable sailor-boy at sea and at home, and his notice of "our old Massachusetts burying-grounds" are, each in its own way, admirable.

HISTORY OF AMERICAN MISSIONS TO THE HEATHEN *from their commencement to the present time.* Worcester: Spooner & Howland. Boston: Crocker & Brewster. 1840. pp. 726, 8vo.

THE American Missions whose history is given in this volume, are 1. those of the American Board of Commissioners for Foreign Missions; 2. those of the Baptist General Convention; 3. those of the Methodist Episcopal Church; 4. those of the Protestant Episcopal Church; 5. those of the Freewill Baptist Foreign Missionary Society; 6. those of the Board of Foreign Missions of the General Assembly of the Presbyterian Church. The first and last are from the pen of Rev. Joseph Tracy; the second is prepared by Rev. Solomon Peck, Secretary of the Board; the third by Rev. Enoch Mudge; the fourth by William Cutter; and the fifth by Rev. Enoch Mark.

The work is designed to be a complete history of "American Missions," collecting and condensing the principal facts of their operations, now scattered through many volumes, all of which are accessible to few or none who may wish to investigate them. In the Editor's language, "the object is to bring the substance of all these publications within the compass of one volume, of a convenient size and moderate expense, supplying their deficiencies, reconciling their discrepancies, and correcting their errors by reference to the original documents of the several Missionary Societies." This is a clear account of what we think must strike all minds as a valuable project. The only question as to the worth or interest of such a book must remain to be decided by its execution. In regard to this, without professing to speak from minute examination, we form our judgement rather from the cursory perusal of passages here and there. These have given us a favourable impression of the merit and the spirit of the History, its substance and its style. Mr. Tracy's reputation, too, is to our minds something of a guarantee. Not only as Editor of the New York Observer, but in various situations and productions, he has displayed qualifications which specially commended him for such a compilation. Add to this the opportunities allowed him and the aid he has so judiciously secured, together with a characteristic industry which appears on every page; and we could hardly fail of having a book not merely worthy of a single perusal, but of a permanent place in the library of every liberal-minded religious scholar.

PROVERBIAL PHILOSOPHY: *being Thoughts and Arguments originally Treated.* By Martin Farquhar Tupper, Esq., A. M. From the London Edition. Boston: Joseph Dowe. 1840. pp. 114, 12mo.

THIS is a book of which we hardly know how to speak. The title has a little pretension, and so have the style and whole form. Yet it is by no means all pretension. There is in it a great deal of clear thought and practical sense, with some original expression, if not conception, and not a little of true religion. The style is not to our taste—not natural, simple—but often artificial, and sometimes cloudy. Many who open the book will be prevented from reading it by this unusual, and they will think forced and foolish, manner. If they are not prevented thus—if they read fairly and thoroughly, they will be repaid. While many, no doubt, will be attracted by the style itself, and find themselves more impressed and improved by it. Besides this, which after all is a mere matter of taste, the book has no fault that we think worthy of notice, and many excellent sayings which are worth reading and keeping. A single thought on Sin is better than some folios that have been written: “Seek not further, O man! to solve the dark riddle of sin; suffice it, that thine own bad heart is to thee thine origin of evil.”

STRIVE AND THRIVE. *A Tale.* By Mary Howitt. Boston: James Munroe & Co. 1840. pp. 175, 18mo.

THIS is a very good book. It is designed for children, though not the very youngest, and is suitable for any library. The style is simple, the story engaging and natural, and the moral excellent—indicated sufficiently by the title. It is not well to represent or imply, that they who strive always thrive. But as a general rule, and a natural ordination, it cannot be too frequently set forth, where, as here, all extravagance is avoided. Mary Howitt has written many good things, but we have seen nothing better than this. Our only objection would be, that the latter part of the story has rather too much the character of romance.

INTELLIGENCE.

ORDINATION AT NORTHAMPTON, MASS.—Rev. John Sullivan Dwight, of Boston, was ordained over the Second Congregational Church in Northampton on Wednesday, May 20, 1840. The Introductory Prayer was offered by Rev. Mr. Everett of Northfield; the Scriptures were read by Rev. Mr. Brown of Brattleboro' Vt.; the Sermon was preached by Rev. Mr. Ripley of Boston; the Ordaining Prayer was offered by Rev. Dr. Frothingham of Boston; the Charge was given by Rev. Dr. Channing of Boston; the Right Hand of Fellowship, by Rev. Mr. Osgood of Nashua, N. H.; the Address to the People, by Rev. Mr. Hall of Providence, R. I.; and the Concluding Prayer was made by Rev. Mr. Hall.

The Sermon was upon the subject of the Gospel ministry, from 2 Timothy, iv. 5: "Do thou the work of an evangelist." Mr. Ripley declared the office of the Evangelist to be the exposition and illustration of the Gospel, and not the discovery of new truths, nor speculation upon doubtful or controverted subjects. Among the means for improving the condition of man the ministry of the Gospel holds the first place. The idea which was realized in the life of Jesus must be also realized in the institutions of men, before the kingdom of God can be established on earth. In aid of this consummation a new evangelist is now ordained. He should go to his work cheerfully, notwithstanding the changes in the standing of the Christian minister, and the dangers, which, in the opinion of some, threaten his office. The preacher of Christ has nothing to fear from the progress of light and liberty, and the changes induced by these in society. His work is to bring the religion of society into accordance with the religion of Christ. The prevalent religion in all sects is lamentably deficient in the true spirit of Christ—in morality and piety—in true fellowship of believers with each other, and true communion with Christ and the holy Spirit. Christ taught the preeminence of spiritual worship over the observance of forms, and how sadly is this feature of his religion opposed to the cold formalism of the Church. Christ preached the supremacy of holiness over speculative belief, and how different is his doctrine from the spirit of exclusiveness in matters of speculative belief, which prevails in the churches of Christendom. Christ taught the necessity of personal religious experience, of the witness of the Spirit in the soul; how little is this admitted in the Church, and what blind reliance upon tradition and outward authority. Again, Christ announced the coming of the kingdom of God on earth; how much remains to be done to bring on this consummation. To accomplish this is the great work of the Church. Thus having stated the great principles of the Gospel, the preacher closed with exhorting his brother to enter upon his work in the true spirit and preach Christ with his whole soul.

In his Charge, Dr. Channing confined himself chiefly to the duties of the Minister as a preacher of truth. He enjoined it upon him to be an earnest and honest student of truth. He urged the importance of severe thought and study. He alluded to the distinguished Edwards, formerly minister in Northampton, as an illustrious example of a Christian student. He insisted upon the importance of plain and bold preaching, of preaching with the heart and to the hearts of the people; of earnest faith in the power of the truth over the human soul. He deprecated the usual faults of the pulpit, especially that of exaggeration, and begged his young friend to seek to interest his people by clear and pointed preaching, rather than by affecting novelty or ornament. If a people are slumbering, the best way of awaking them is by letting in the light. Dr. C. closed with an affectionate exhortation upon some of the more minute and personal duties of his young friend.—Mr. Osgood, in his Right Hand of Fellowship, welcomed his young brother to the duties and pleasures of the sacred profession, and closed with an allusion to their personal friendship, and to the fact, that the last time they were together in presence of a public assembly was the day of parting from College, eight years since, when the Valedictory Oration and Poem were pronounced by the two. With the parting wish, then given to his classmates, Mr. O. greeted his brother to the Christian Ministry.—Mr. Hall, in his Address to the People, called on them to aid their Pastor by a due appreciation of his office, and an earnest cooperation with him. He closed with some allusions to his own past connection with this people, and to the changes in their homes since his ministry.

Divine service was holden in the evening, when Rev. Mr. Briggs of Plymouth preached from Rev. xxi. 22: "And I saw no temple therein."—The services of the ordination, we understand, are to be published.

RELIGIOUS ANNIVERSARIES. The anniversaries which are celebrated in this city at the close of May, were observed this year with more than usual interest. The weather was most propitious, and the facilities of communication between the country and the city brought together large numbers of the clerical brethren. We do not remember ever to have attended more profitable or pleasant meetings of the kind than those which were held in the Berry Street Vestry and the Federal Street Meetinghouse. Of these meetings, of which our readers will feel most desirous to have some record, we proceed to give as full accounts as our limits will permit, while of other similar celebrations we must confine ourselves to brief notes.

AMERICAN UNITARIAN ASSOCIATION. This Association held its meeting for business in the Berry Street Vestry early on Tuesday evening, May 26. Rev. Dr. Nichols not being present, Hon. Samuel Hoar, one of the Vice Presidents, took the chair. The Report of the Treasurer was read and accepted, and the

Officers for the ensuing year chosen, viz. Rev. Ichabod Nichols D. D., of Portland Me., President; Rev. Charles Briggs, General Secretary; Rev. Samuel K. Lothrop, Assistant Secretary; Rev. Samuel Barrett, Rev. Artemas B. Muzzey, and Rev. George E. Ellis, Executive Committee; and for Vice Presidents the same gentlemen as last year, with the exception of Hon. Jonathan Phillips, of Boston, in place of Hon. William Sullivan, deceased. Rev. James Walker D. D. offered the following resolution, which was unanimously adopted.

Resolved, That the death of Rev. Dr. Bancroft, the first President of this Association, calls for an expression of our deep sense of his personal worth, and of our gratitude to God for his long and valuable services in the cause of Christian truth and freedom.

Rev. Samuel K. Lothrop offered the next resolution, which was unanimously passed. It expressed the sense felt by the Association of the loss they, in common with the whole community, had sustained in the death of Rev. Dr. Tuckerman, whose connexion with this Association in the earlier days of the Ministry-at-large was gratefully remembered, and whose labours entitled him to a place among the eminent philanthropists of the age. Mr. Lothrop's departure from home before we were able to obtain a copy of the resolution, and his prolonged absence, prevent our giving the precise language.

Rev. Ezra S. Gannett presented a resolution, which was unanimously adopted:—

Resolved, That the sudden death, within the last year, of Rev. Dr. Carpenter of England, and Dr. Follen of Massachusetts, the former filling a large sphere of influence in his native island, the latter for his love of liberty driven from Europe to this country, where his character secured universal respect and esteem, but both taken from life by a similar catastrophe in the midst of their usefulness, while it calls upon us for submission to the Divine Providence, presses on our minds the duty of instant and earnest fidelity to the service which God has assigned us in our several situations.

Rev. Francis Parkman D. D. presented the following resolution which was unanimously accepted.

Resolved, That the Association entertain a respectful sense of the character and services of the late Hon. William Sullivan, who as one of the Vice Presidents of the Society, as well as in other relations which he sustained to the community at large, has a claim to our grateful notice for his faithful labours and enlightened zeal, and especially for the interest he expressed for the objects of this Association.

The Association then adjourned to the Federal Street Meetinghouse, which was well filled. Rev. Mr. Damon, of West Cambridge, offered prayer. The Annual Report was then read by Rev. Mr. Briggs. After adverting in general terms to the good which had been done by the Association during the fifteen years of its existence, the Report presented an account of the operations conducted by the Executive Committee and the General Secretary the past year. One object had been to form auxiliary associations in our various religious societies; the Secretary had visited about 50 societies, and formed 32 Auxiliaries. The amount received from auxiliaries had increased. The number of Life Members added the last year was 27. The demand for Tracts was large, and the supply had been made to correspond to the demand; between 60 and

70,000 had been printed this year; they had done good, and been acceptable. To destitute or small Societies appropriations had been made in 8 instances, and missionary services been rendered in 12. The number of persons employed in Missionary labours had been 12, mostly for short periods. The Western congregations were represented as being in an interesting and flourishing state, and the importance of houses of worship for their use was urged, in an extract from a letter to the Secretary. Extracts were also read from letters on the subject of a Western Agency, towards which the Committee had made a guarantee of \$500. The increase of Unitarian Societies since the formation of the Association was noticed. At that time, in 1825, the number in Massachusetts was 100, now it is 150; in Maine in 1825 there were 6 congregations, now there are 15; in New Hampshire 6 in 1825, 19 now; out of New England 8 in 1825, 36 now; west of the Alleghany Mountains 1 in 1825, at the present time 17;—making the result throughout the United States to be 120 congregations in 1825, 220 in 1840. The extent to which our views are embraced must not however be estimated by the number of Congregational Unitarians, since other large sects are also Unitarian. The proceedings of the Council at their first annual meeting were mentioned, and notice was taken of the success of the Ministry-at-large, which was originally under the care of this Association. A tribute of grateful respect was paid to Rev. Dr. Tuckerman, the first incumbent of this Ministry, and to Rev. Dr. Bancroft, the first President of the Association, both of whom had died within the last year. The Report concluded with some remarks on the excellence and reward of philanthropic effort.

The meeting was then addressed by Hon. Mr. Hoar, who filled the place of President. He spoke in approbation of the Tracts published by the Committee; their practical character recommended them to his mind. Compare the subjects discussed in them with the questions which ecclesiastical history records as having in former ages agitated the Church—how much more important and profitable are they. Some religious teachers, said Mr. H. go too far—they transcend our heads, much more our hearts; they impute to laymen a greater amount of knowledge than they possess. Generally, however, our religious teachers regard our real wants.

Rev. Rufus P. Stebbins, of Leominster, then occupied the platform. Much, said he, is to be done. But a small part of the world is Christian. Labour must convert the world—the Pagan world. And nearer home, there are those of our faith who need sympathy and help. Our country must be saved by Christian truth, which must be diffused by labor. We can do much for the West. Our faith is surely worth something; if so, we should be anxious to spread it in the right way. This Association has done good. We rejoice in *all* Christian activity and progress. Let us only be active and faithful, and we shall succeed.

Rev. Jason Whitman, of Portland, began by remarking that the history of this Association showed the leadings of Providence, for, although such was not probably the intention of its founders, it had become virtually a Missionary Society. There was danger however of forgetting the true foundation on which all successful effort must rest, viz. an interest in spiritual things. Let a man feel the

worth of the soul, and he will then encourage missionary effort for his own sake. Effort for missionary purposes is the best effort which we can make for the good of our own churches. The same principle is true in regard to individual action and improvement; we should put forth our strength as fast as we gain it.

Rev. Frederick A. Farley, of Providence, while he acknowledged the evident increase of interest in this anniversary over what had been manifested the last two or three years, regretted that the attendance was still smaller than at the commencement of the Association, and noticed the unwillingness of laymen to speak on these occasions. There were two prominent difficulties under which we labored, which he thought we ought to contemplate—first, the want of sympathy among ourselves, and secondly, the need of a more deep and fervent piety. We are charged with coldness; but our *views* are not cold; as a sect, we *are* cold. There is not enough of acquaintance and sympathy among the members of our congregations. As a denomination, the charge of deficiency in piety may lie against us. Let each one ask himself, Am I a true Christian? This is the important question.

Rev. Henry Ware Jr. D. D. next rose. He recurred to the remark of a previous speaker, that a great work is to be done. Now how shall we get the means for accomplishing this work? He would only state one fact, that might help towards a reply to this question. He was authorized to state that a gentleman, whose name he was not at liberty to give, had devoted \$50,000 to the same end which is contemplated by this Association, although the management of the income would be in the hands of a separate body of Trustees.

Rev. Calvin Lincoln, of Fitchburg, spoke of the character of Dr. Bancroft, the late President of the Association. The circumstances of his early ministry were peculiar and his trials many, but he had faith and patience, and he lived to see his labours crowned with success. As he lived, so he died—with a clear mind and a heart full of religious trust. He has left us the important lesson which his whole life illustrated, that with faith in truth and faith in God we should go fearlessly forward.

Rev. Mr. Damon, of West Cambridge, corrected a slight error in Mr. Lincoln's statement respecting the loneliness of Dr. Bancroft's situation, when he began his ministry. At that time two other clergymen, but only two, in Worcester county, would exchange with him.

The usual Doxology—"From all who dwell below the skies &c" was then sung, and the meeting closed precisely at 10 o'clock.

From the sketch we have given of the topics introduced by the several speakers it will be perceived that while they were various in character, they were all practical in their tendency. They were presented too with animation. The meeting was in all respects a good one.

THE COUNCIL of the Amer. Unit. Assoc. met on Thursday afternoon, May 28, John G. Rogers Esq. in the chair. Various Committees appointed last year made

reports,—upon the finances—upon tracts—upon missionary efforts, and on other subjects which fall within the purpose of the Association. Considerable discussion arose upon the propriety of publishing tracts particularly suited to the West, and on the expediency of establishing a department of gratuitous distribution in connexion with the duties of the Executive Committee, which resulted in the appointment of a special Committee, to confer with the Trustees of the Book and Pamphlet Society upon the prospect of bringing that Society into more effectual operation. The Committees for the present year were then appointed, and the meeting was dissolved.

BERRY STREET CONFERENCE. The Conference of Ministers who annually meet at the Vestry in Berry Street was opened at 9 o'clock on Wednesday morning, May 27. Rev. Mr. Thompson of Barre was chosen Moderator. Prayer was offered by Rev. Dr. Parkman of Boston. The Annual Address was then delivered by Rev. David Damon of West Cambridge. His subject was, "The Christian Miracles in their character of an evidence of Christianity as a revelation from God." After adopting the usual definition of *miracle*, and explaining the *Christian miracles* to mean those recorded in the New Testament, he spoke of the grounds of belief in such miracles—they being subjects of belief, not of knowledge; and then passed on to consider the relation of the miracles to Christianity as a Divine revelation; viewing them first in regard to their value as evidence to the eyewitnesses, and then in respect to their value to us. Under the first view they may be considered either as credentials of a Divine authority in the case of one who has given instruction, or as means of drawing attention and confidence towards one who professes himself ready to declare a message from God; in either case the question being simply, whether the teacher can satisfy others—not whether he can satisfy himself—that he has received a revelation from Heaven. Mr. Damon then urged the importance of remembering that the particular question under consideration was, whether the *Christian miracles*—such miracles as we find recorded in the New Testament, not any possible or supposable miracles—are proof of a Divine revelation. The supposition too, that miracles could be wrought in confirmation of a falsehood, is contrary to all fact, and is in itself incredible. Turning then to some views which had been presented in recent publications, Mr. D. inquired, what was the value or design of the miracles, if they were not evidence; and after criticising some passages in these writings, adduced in contrast the language of Jesus and the Apostles respecting the purpose of his miracles.—The situation of men at the present day differs from the position of eye witnesses, only in respect to the previous question concerning the truth of the Evangelical narrative; if the history be received as a true account of what was done, the miracles are to us a proof of a revelation precisely as they were to the spectators. He then made the supposition, that the miraculous accounts had never existed in the record, but only the instructions of Jesus; the consequence, he believed, would have been, that though men might have admired the loveliness of Christ's character or the sublimity of his doctrine, his religion

could never have obtained an ascendancy over their minds, for want of sufficient authority.—Mr. Damon concluded his address by observing that he had been particularly led to this subject by the conviction that there is at the present time much unbelief of the miraculous facts of the Gospel, and that the writers to whom he had referred, though themselves believers in these facts, strengthened this skepticism by their denial of the value of the miracles as evidence.—Still we need not become alarmists. The truth, wherever it lies, is safe, for it is God's truth and must prevail.

The Conference then proceeded to their usual business. The records of the last year were read. Rev. Chandler Robbins of Boston was reelected Scribe, and Rev. Alexander Young, Rev. George Putnam, and Rev. Samuel K. Lothrop were appointed the Standing Committee.—It was "*Voted*, that the thanks of this Conference be presented to Mr. Damon for his discourse delivered this morning."—The Committee appointed last year on the subject of a new translation of the Bible not being prepared to report, the subject was recommitted to the same Committee, consisting of Messrs. Walker, Gannett and Young.—Questions being proposed for discussion, it was "*Resolved*, to take up the subject presented by Rev. Mr. Osgood of Nashua, viz. Is there such a difference among us respecting the office of the Christian miracles, as will lessen our sympathy and cooperation with one another?" The question was presented in this form, not with a view of obtaining a definitive vote, but for the sake of producing a free discussion. A free and animated discussion followed, in which Rev. Messrs. Osgood of Nashua N. H., Thomas of Concord N. H. Pierpont of Boston, Gage of Haverhill, Hedge of Bangor Me., Stetson of Medford, Muzzey of Cambridge Port, Hill of Worcester, Ripley of Boston, Hall of Providence R. I., May of Leicester, Gannett of Boston, Damon of West Cambridge, and Stebbins of Leominster took part. As the time of adjournment approached, the question before the Conference was by general consent postponed, to give an opportunity for Rev. Dr. Walker of Cambridge to offer a statement respecting the present condition of the Theological School at Cambridge in regard to available resources for the support of Professors. The statement having excited much interest, it was "*Resolved*, to make it a subject of discussion in the afternoon," and at 1-4 past 1 the Conference adjourned to 3 P. M.

In the afternoon the subject of the Theological School was discussed, by Rev. Drs. Walker of Cambridge, and Parkman of Boston, and Messrs. Putnam of Roxbury, Hill of Worcester, Hall of Providence, Thompson of Salem, Robbins, and Gannett, of Boston, Miles of Lowell, Pierpont, and Barrett, of Boston, and Dr Ware Jr. of Cambridge; and the following resolutions were passed.

Resolved, That in the opinion of this Conference the present situation of the Theological School at Cambridge is such as requires immediate and earnest exertions on the part of our ministers to raise the sum necessary to secure the appointment of a Professor in the vacancy occasioned by the resignation of Dr. Palfrey.

Resolved, That a Committee of five be appointed to take measures for the immediate collection of \$10,000 for the Theological School at Cambridge.

Messrs. Walker, Gannett, Hill, Hall, and Thompson, were appointed on this Committee. The Conference then adjourned to take tea. After tea they again met, and accepted the following recommendation of the Committee;—

That the ministers of this Conference prepare themselves to bring the subject of the Theological School before their congregations in the course of the next month, either alone, after receiving the facts which this Committee will exhibit in a Circular that shall be sent immediately to the different ministers, or in cooperation with such person as the Committee shall employ to visit our parishes for the purpose of laying the subject before them.

The Conference then adjourned to 8 1-2 o'clock A. M. of the next day.

On Thursday the Conference met according to adjournment, when the discussion on the question offered by Rev. Mr. Osgood was resumed, and sustained by Rev. Messrs. Hill, Stetson, Frost of Concord, Osgood, Dr. Pierce of Brookline, Messrs. Thompson, Farley of Providence R. I., Hedge, Dr. Walker, Messrs. Fox of Newburyport, and Thurston of Windsor Vt. The time having come for the Convention sermon, it was unanimously

Resolved, That after the pleasant and profitable discussion of the subject presented by brother Osgood, in the successive meetings of the Conference this year, the subject subside.

The number of those who took part in the discussions, and the repeated adjournments, are sufficient proofs of the interest which was felt. The discussions were throughout earnest and candid, discovering both independence and fairness of mind. They were certainly *pleasant* at the time, and we doubt not were *profitable*, having served, we believe, to render still firmer the bonds of union which exist among the members of a body whose principles are individual freedom and mutual respect.

SUNDAY SCHOOL SOCIETY. This Society celebrated its anniversary at the Federal Street Meetinghouse, on Wednesday evening, May 27, Josiah F. Flagg M. D. in the chair. Prayer was offered by Rev. Mr. Sanger of Dover. The Annual Report was read by the Secretary, Rev. A. B. Muzzey. It presented extracts from letters received by the Secretary in reply to questions proposed by him; from which it appeared, that a general exercise was adopted in most of the schools—that the celebration of anniversaries had become frequent—that libraries were generally, but not always, thought useful—that in regard to the introduction of doctrinal instruction there was a difference of opinion; the Report recommended its introduction to a certain extent.—The employment of Agents was the next topic. Rev. R. C. Waterston had visited Franklin county in this State and Keene N. H., had been very industrious, and done much good. The Directors of the Society had long wished to appoint a Permanent Agent, and had lately succeeded in obtaining the services of Rev. F. T. Gray for this office, who would visit the schools connected with the Society when requested.—Communications had been received the past year from Bristol, England, and from the London Sunday School Society.—Doubts, the Report went on to say, were still felt about Sunday Schools, but they were of opposite kinds and overthrew one another. Respectful mention was then made of Dr. Tuckerman, the former President of the Society. The Report concluded with drawing encouragement from the certainty of a successful issue of earnest endeavors to promote the improvement of man.

Instead of the usual extemporaneous speeches, the Directors of the Society had engaged Rev. Robert C. Waterston to prepare a written Address. This was probably felt by all to be a judicious change in the mode of celebrating the anniversary. Mr. Waterston began by alluding to the present extent of the Sunday School institution, which he regarded as the child of the Church. He was thus easily led to his subject—The diffusive nature of Christianity. This Mr. W. considered its grand characteristic. All nature is a mute prophecy of this—every thing goes out of itself. So too we find an illustration of the principle of diffusiveness in the Supreme Mind; God created other beings, and continually scatters blessings. So too in Jesus, who imparted as he received, who laboured and suffered for others. So too in the Apostles, who by their lives manifested the diffusive nature of their religion. So too in the primitive Christians, who endured martyrdom that they might spread the Gospel. So too in all the great Reformers, who locked up nothing in their own souls.—This principle should be considered important by the ministers of the Gospel. The people too, when penetrated with this spirit, will diffuse it.—Here we perceive the value of the Sunday School. In proportion as a soul has spiritual life, it will seek to diffuse it, and one manifestation of the diffusive spirit will be to gather the young for instruction. Thus is a lay ministry raised up, and the clergy are stimulated to new industry; the teachers constitute a holy priesthood.—All this supposes we have the truth in our souls. Truth sometimes shines with *cold* splendour in the intellect. If we feel we have important views of truth, we are bound to disseminate them.—The diffusive spirit, moreover, is a means of acquiring truth. The soul which ceases to diffuse life, ceases to have it. It is like snow, which the closer we press, the sooner it melts.—So Christianity teaches the *wisdom* of love. A church, if alive and faithful, must diffuse truth.—If these views be true, every minister will work, and every layman also; teachers will strive to maintain spiritual life. This is the great requisite of a Sunday School; this the chief end of teachers' meetings. The chief end of instruction is the inward life. Teachers need not be perfect; they grow better in teaching. Teachers who have the right spirit will not leave the work; they will carry the diffusive spirit wherever they go.—Mr. Waterston in conclusion spoke of the importance of an Agent, and of the value of small contributions; and urged his hearers to quicken the true life in themselves.

The Address of which we have given this dry abstract occupied rather more than an hour in the delivery.—There is less need that we should attempt to repeat its various illustration or its appropriate language, as we understand that it will soon be published.

After the audience had left the house, the Society was called to order, and after voting thanks to Mr. Waterston for his Address and requesting a copy for the press, it was

Voted, that the Directors be requested to adopt measures for carrying into effect Mr. Waterston's suggestion in regard to raising funds for the support of an Agent by a small annual or semi-annual contribution from every teacher and pupil in the Schools connected with this Society.

MASSACHUSETTS CONVENTION.—The Convention of Congregational Ministers of this Commonwealth met on Wednesday afternoon, May 27, for the transaction of their usual business. Rev. Dr. Walker, who had been chosen first preacher for this year, having ceased to be a member of the Convention in consequence of his resignation of the pastoral office on his removal to the University, the second preacher, Rev. Mr. Withington, acted as moderator; and it became necessary to elect two preachers for the next year. Rev. John Nelson of Leicester was chosen first preacher, the whole number of votes being 149, of which he had 95; and Rev. Milton P. Braman of Danvers second preacher, having 57 of 140 votes.—On Thursday forenoon the Convention sermon was preached in Brattle street church by Rev. Mr. Withington of Newbury, from Jude, 12 verse: "These are spots in your feasts of charity." Mr. W. spoke of the character of the early Christian Church, composed of persons separated by national differences and differences of rank, who yet were "melted into one affinity of love."—He then proceeded to enlarge upon some errors in the present condition of the Church, noticed particularly the importance of Christian manners, alluded to the true principle of democracy, exhibited the character of genuine charity, urged the claims of the beneficence which this Convention was specially meant to promote, declared the need of a farther development of the Gospel, and closed with exhorting his hearers to unite an earnest love of truth with unbounded toleration.—The collection taken after the discourse, for the benefit of the widows and children of deceased members of the Convention, amounted to \$132,65.

MASSACHUSETTS BIBLE SOCIETY.—The exercises of the week were fitly introduced by the anniversary of this Society, which for several years had held no public meeting, but this year celebrated its thirty-first anniversary, in the Marlboro' Chapel, on Monday afternoon, May 25; Rev. John Pierce, D. D., presiding. The President made a few introductory remarks. The Annual Report was read by the Corresponding Secretary, Rev. Dr. Parkman. It stated the number of Bibles distributed the last year to have been 4217, the greater part of which had been in the common English version and had been gratuitously bestowed. Allusion was then made to the early days of this Society, when its operations were more extensive than at present, having been in a measure superseded of late years by those of the national institution. With the exception of the Philadelphia Bible Society, which was formed in 1808, this Society, organized July 6, 1809, is the oldest in the United States. The Report then noticed at some length the difficulties which had arisen in some minds, both in this country and in England, in regard to the character of the versions circulated by the British and Foreign, and the American, Bible Societies, and expressed the full concurrence of the Committee of the Massachusetts Society in the conclusion, that "imperfect versions must be used until better can be made," and that the real question is, "Shall these imperfect versions,

or none, be circulated among the people." A warm and grateful tribute was then paid to the two national Societies which had been chiefly instrumental in the diffusion of the Scriptures.

The meeting was then addressed by Rev. Mr. Stow, pastor of the second Baptist church in Boston, who offered the first resolution:—

Resolved, That while in the peculiar adaptation of the holy Scriptures to the necessities of man we perceive conclusive evidence of their heavenly origin, we discover also a sufficient reason why they should be furnished to every individual of the human family.

Rev. Mr. Clark of Grace church (Episcopal) in Boston, and Rev. Mr. Pierce of the Methodist Church in Boston then spoke in support of the following resolution:—

Resolved, That the interest we manifest in the distribution of the Bible is a fair test of the influence we feel from its truth.

Rev. Mr. Adams of the Essex Street (Trinitarian Congregational) church in Boston supported the next resolution:—

Resolved, That the purity of the Bible affords confidence and encouragement to all who seek the purification and elevation of our race, in their efforts for its universal distribution.

Rev. Mr. Gannett, of the Federal Street (Unitarian Congregational) church in Boston offered the last resolution:—

Resolved, That the Bible holds the first place among the means for the social and moral redemption of the world.

The several speakers adhered closely to the topics presented in their respective resolutions; it is unnecessary therefore to give an abstract of their remarks.

AMERICAN PEACE SOCIETY.—This Society, which after being successively established at New York and at Hartford is now fixed at Boston as the seat of its operations, celebrated its twelfth anniversary, in the Marlboro' Chapel, on Tuesday afternoon June 26. Rev. William Ladd, the President, took the chair. The Annual Report was read by Rev. G. C. Beckwith, the Secretary. It noticed the death within the last year of Mr. Edward Noyes the late Recording Secretary, and of Comte de Sellaon the founder of the Peace Society of Geneva in Switzerland. The amount of funds and of publications had been rather less than on the preceding year; still a large number of pages had been issued, and the long-expected volume of Prize Essays on a Congress of Nations had appeared. The President and Secretary had been engaged through the year in active services for the Society. The cause of Peace was gaining friends and influence; the continuance of peace among the principal nations of Christendom for a quarter of a century might be ascribed in part to the efforts of this and similar Societies; and the disposition to settle national differences by the help of mediation, and the attention which was drawn to the subject of a Congress of Nations, were proofs of the good which had resulted from efforts in this cause.

Rev. Mr. Peabody of Portsmouth N. H., offered and supported the following resolution :—

Resolved, That the disputes between governments sincerely disposed to justice may, like those between individuals, always be settled by a common umpire; and that pacific modes for the adjustment of international difficulties are now demanded by the advanced state of public opinion, and the multiplied ties and increased intercourse of nations.

Samuel E. Cowes Esq. of Portsmouth N. H., presented the next resolution :—

Resolved, That inasmuch as powerful nations are never deterred from aggression by intimidation, the maxim, that "the preservation of peace is best maintained by preparation for war," is entirely false, and that all such preparation tends only to provoke rather than repel that enormous evil.

Rev. Mr. Stebbins of Leominster supported the next resolution :—

Resolved, That the followers of Christ have all the moral power requisite, under God, to banish war from every Christian land, and are under the most solemn obligations to use without delay the means indispensable for this purpose.

Amasa Walker Esq. of Boston sustained the next resolution :—

Resolved, That the sentiment called "national honour," which creates a fancied necessity for war, even when its uselessness and impolicy are admitted, is a selfish, malignant pride, equally condemned by the Gospel, philosophy, and the most refined feelings of benevolence.

Rev. Mr. Ladd illustrated by some accounts of his labours the last winter, principally at the South and in Washington, the propriety of the following resolution :—

Resolved, That the continuance of peace, amidst all the recent provocations to war, not only between our own country and England, but among the leading powers of Christendom, calls for devout gratitude to the great Ruler of nations, and indicates, along with many other signs of the times, that our labours have not been in vain, and that a change has already been effected in public opinion, highly auspicious to our cause and well calculated to encourage our hopes and efforts.

The character of the several addresses is sufficiently indicated by the resolutions.

We regret that we must stop here; but our number is full. We hope in the next number to give accounts of some other anniversaries which were celebrated in this city, and in New York, in May last. Other items of intelligence also which we have on hand are excluded by want of room.